

Here be

cometh the Byssles and
Gospels, of euery Sunday
and holy daye in the yere.

The Bystell on the fyrste
Sunday in Aduent. The
xiiij. Chapter to the Ro-
mayns. D.

Brethre we knowe
þat it is tyme now
that we awake out
of slepe, for now
is our saluaciō ne-
re the we beleued. The nyght
is passed and the daye is come
ye, let vs therfore caste away
the dedes of darknes, and let
vs put on the armour of lyght
let vs walke honestly as it
is in the daye lyght, nat in
drynking and dymking, neyther
in chambryng and wantōnes,
neither in stryfe and enuyeng,
but put ye on our lordē Iesus
Christe. ¶

The Gospell on the fyrste
Sundaye in aduent. The. xxi.
chapter of Mathewe. A.

¶ When Iesus drew nye vn-
to Ierusalem / and came
to Betphage vnto the mounte

In englyshe.

To. i.

Oliuete / then sent Iesus two
of his disciples / sayeng to the.
Go into the castell þat lyeth ouer
agaynst you and anone ye shal
fynde an Assē bounden / and her
Colte with her / lose them and
brynge them vnto me / and yf
any man say ought vnto you,
saye ye that your lordē hathē
nede of the: & strayght way he
wyl let them go. All this was
done to fulfyl that which was
spoken by the prophēt / sayeng.
Tel ye the doughter of Syon
beholde thy kynge cometh vn-
to the meke / and sytting vpon
an Assē and a Colte / the fole
of an Assē bled to þe yoke. The
disciples wente and dyd as Je-
sus comaūded them & brought
the Assē and þe Colte / and put
on them theyr clothes / and set
him thereon. Many of þe people
spredde theyr garmētes in the
waye / other cutte downe braū-
ches from the trees & strawed
them in the waye. ¶
¶ Moreover the people that
wēte before / and they also that
folowed after / cryed sayenge.
Osanna the sonne of Dauid.
Blessyd be he that cometh in
the name of the lordē. ¶

A. i.

The

The Bytell on the seconde
Sondaye in Aduent. The. xv.
chapiter to the Romaynes. A.

Brethren what so euer thi-
nges are wyttē afoze tyme
are wytten for our learnynge
that we thowwe pacience and
cōfōrte of the scripture myght
haue hope. The god of paciēce
and consolacyon / gyue vnto
euery one of you / þe ye be lyke
mynded one towardʒ another
after þe ensāple of Jesu Christe
that ye all agreyng togyther,
may with one mouthe honour
god and the father of our lord
Jesu Christ. Wherfore receiue
ye one an other as chyste recey-
ued vs / to the prayse of god.
And I say that Jesus Christe
was a minister of the Circum-
cision for the truthe of god / to
confyrmē the promysēs made
vnto the fathers. And let the
gētys prayse god for his mer-
cy / as it is wyttē, for this cause
I wyl prayse þe amōg þe gentils
æ syng in thi name. And agayn
he sayeth ye gentyls reioyse w
his people. Agayne, prayse the
lordē all ye gentyls, and laude
him al nacyōs. And in another
place Esaias sayeth there shal

be þe rote of Jesse / and he that
shall ryse to raygne ouer the
gentyls : in hym shall the gen-
tyls trust. The god of hope fyl
you with all ioye and peace in
byleupnge / þe ye may be ryche
in hope thowwe the power of
the holy ghoſte. ¶ 20 20

The Gospel on the seconde
Sonday in Aduent. The. xxi.
chapiter of Luke. D 20

Jesus sayde vnto his disci-
ples there shalbe sygnes
... in the Sonne, and in the
Mōone / and in þe Starres, and
in the earthe, the people shalbe
in suche perplexite / that they
shall nat tell whiche way to
turne them selues. The see &
the waues shal roze / and men
nes hertes shal fayle them for
feare / æ for lokyng after those
thynges whiche shal come on
the erthe / for the powers of he-
uen shal moue / and then shall
they se the sone of man come in
a cloud with power and great
glozy. When these thynges be
gyn to come to passe / then loke
vp and lyft vp your hedes / for
your redempcyon draweth ny.
And he shewed them a simili-
tude / behold the fygge tree / æ
all

at other trees when they shutt
fayth they? buddes / ye se and
knowe of youre owne selues þ
sommer is then nye at hāde, So
þke wylse ye (when ye se these
thynges come to passe) vnder
stande/that the kyngdome of
god is ny. Verely I saye vnto
you/ this generation shall not
passe/ tyl al be fulfyllled, heuen
and erthe shall passe / but my
wordes shal nat passe. 20

The Bystell the. iij. Son-
daye in aduent. The fyrste
Bystel and the. iij. cha-
piter to the Corin-
thyans. A.

Besteue let men th' wylse
Besteme vs euen as the mi-
nisters of Chryste / & disposers
of the secretes of god. Further
more it is requyred of þ dispo-
sers/that they be founde fayth-
full / with me is it but a verpe
small thyng/that I shulde be
iudged of you other (of mānes
day) no I iuge nat myne owne
selfe / I knowe nought by my
selfe/ yet am I nat therby iusti-
fied, it is the lord that iudgeth
me/therfore iudge nothyng be-
fore the tyme, vntyll the lord
come which wyl lyghte things

that are hyd in darkenes / and
open the counseyles of the her-
tes. And than shall euery man
haue prayse of God. 20

The Gospel on þ. iij. Soo-
daye in Aduente. The. xj.
cha. of Mathewe. A

When Iohn beyng in pryso
herde the work' of Chryste
he sente towe of his disciples &
sayde vnto hym. Arte thou he
that shal come / or shal we loke
for another. Iesus answered
and sayd vnto the. Go & shewe
Iohn what ye haue herde and
sene. The blynde se / the halte
go / the lypers are clensted, the
deafe heare / the deade ar reyled
vp agayne / and the Gospel is
preached to þ poze, and happy
is he that is nat hurte by me.
Enen as they departed Iesus
began to speake vnto the peo-
ple of Iohn. What went ye for
to se in the wylernes went ye
out to se a rede wauering with
the wynde, other what, wente
ye out for to se. Went ye to se a
man clothed in softe rayment.
Beholde they that weare softe
clothing / are in kyng' houses.
But what went ye out for to se
went ye out to se a prophete &
A. ij. pe

Ye I saye vnto you / and moze then a prophet, for this is he of whom it is wytten. Beholde I sende my messenger before thy face / whiche shall prepare thy waye before the. ¶

The Bystel on the.iiij. son-day in Aduent y.iiij. Chapiter to the Phylpppynes. A.

Brethren reioyce in y lordes halway / & agayne I say reioyce, let yo' softnes be knowe vnto all men. The lord is euen at hande. Be nat carefull / but in all thynges shewe your petition vnto god in prayer and supplicacyon with gyuyng of thanks. And the peace of god which passeth al vnderstanding kepe your hertes / and mindes in Christe Jesu. ¶

The Gospell on the.iiij. son-daye in Aduente the fyfste cha. of Iohn. C.

When y Jewes sent prests & leuites from Ierusalem to aske Iohn. what art thou. And he cofessed / and denyed nat / & sayd playnly / I am nat Christ and they axed hym / what the arte y Helias & he sayde I am nat, Arte y a pphet. And he answered no. Tha sayde they vn-

to him: what arte thou, that we may giue an answer to the that sent vs. what sayest thou of thy selfe: he sayde. I am the voyce of a cryar in the wyldernes make straght the way of the lord / as sayde y prophete Esaias. And they whiche were sent / were of y pharises & they axed him and sayde vnto hym. Why baptystest y then if thou be nat Christe / nor Helyas neyther a pphet: Iohn answered them sayeng, I baptysse with water / but one is come amonge you, whom ye knowe nat. He it is that cometh after me whiche was before me / whose sho latched / I am nat worthy to vnlose. These thigs were don in Bethabara beyonde Iordā where Iohan dyd baptysse.

The Bystel at hye masse on Christmas day. The fyfste cha. piter to the Hebrewes. A.

Brethren, god i tymes past dyuerfly & many wayes / spake vnto the fathers by prophet, but in these laste dayes he hath spokē vnto vs by his sonne / whome he hath made heyre of all thynges / by whom also he made y worlde. Whiche sonne

The Bystel
sonne be
his glo
his sub
thynges
power,
poungel
meth on
testy on
then y a
he hath
ned an
they, fo
sayde h
sone / th
agayne
he shal
when h
begott
he sayt
god sh
vnto t
maket
his nry
but br
thy sea
the cer
ryght
ryght
wher
thy g
of gl
And
hynge

some beynge the bryghtnes of
 his glory / and very ymage of
 his substance / bearyng by all
 thynges with the worde of his
 power, hath in his owne pson
 purged our synnes / and syt-
 teth on þe ryght hande of þe ma-
 jesty on hye / & is more excellēt
 then þe angels / i as moche as
 he hath by enherytaunce obtey-
 ned an excellēt name the haue
 they, for vnto which of þe āgels
 sayde he at any tyme þe arte my
 sone / this day begate I þe. And
 agayne / I wyl be his father / &
 he shal be my son. And agayne
 when he byngeth in the fyrste
 begotten sone in to the worlde
 he sayth. And all the angels of
 god shal worshyppe hym / and
 vnto the angels he sayth, he
 maketh his angels spyrtes &
 his mynisters flammes of fyre
 but vnto þe sone he sayth / god
 thy seate shalbe for euer, & euer
 the cepter of þe kyngdome is a
 ryght cepter. Thou hast loued
 ryghtwysnes & hated iniquyte
 wherfore hath god whiche is
 thy god, anoynted the w þe oyle
 of gladnes aboue thy felowes
 And thou lord in the begyn-
 nyng haste layde the founda-

cion of the erthe. And þe heues
 are the workes of thy handes.
 They shal perysche, but thou
 shalt endure. they al shal ware
 olde as dothe a garment / and
 as a vesture shalt thou chaun-
 ge them, & they shalbe chaun-
 ged but thou arte alwayes the
 same and thy yeres shal nat
 fayle. **¶**

The Gospell at hye masse
 on Chyrtmas day / þe first cha-
 pytre of Johan. A. : **¶**

In the begynnyng was þe
 worde, & the worde was w
 god / and god was þe wor-
 de. The same was in þe begyn-
 nyng with god. All thynges
 were made by it / & without it
 was made nothyng that was
 made. In it was lyfe / and the
 lyfe was the lyght of men, and
 the lyght shyneth i þe darknes,
 and the darknes comprehen-
 deth it nat. There was a man
 sent frome god, whose name
 was Iohn. The same came as
 a wytnes / to beare wytnes of
 the lyght, þe all men through
 him myght beleue, he was nat
 þe light, but to beare wytnes of
 the lyght. That was a true
 lyght / whiche lyghteth al men
 that

that come in to the worlde / he was in the worlde / & the world by hym was made, & þe worlde knewe hi nat / he came amonge his owne / and his owne receaued hym nat / vnto as many as receaued hym / gaue power to be the sones of god, in that they beleued on his name / which were bozne nat of blod, noz of the wyll of the flesshe / noz yet of the wyll of men / but of god & the worde was made flesshe / and dwelte among vs / and we sawe the gloze of it / as the gloze of the onely begoten sone of þe father, whiche worde was ful of grace & verite.

The Epistel on saynt Steuens daye. The. vii. chapter of the Actes of the Apostels. C.

Steuen full of faythe and spower / dyd greate wonders and myracles amonge þe people. Then there arose certayne of the synagoge / whiche are called Lybertynes & Syrenites / & of Alexandria / and of Cylcia / & Asya / & dysputed with Steuen & they could nat resyste the wysdome / and the spirite, with whiche he spake. When they herde these thyn-

ges / they heretes claue a sonder / & they gnashed on hym with theyr teethe, but he beiggful of the holy goste / looked vp stedfastly with his eyes into heuen, & sawe the gloze of god and Iesus standynge on the ryght hande of god / & sayd. be holde / I se the heuens open / & the sone of man standynge on the ryght hande of god. Then they gaue a shoute w a loude voyce & stopped theyr eares & ran vpon hym all at ones / & cast hym out of the cytie, & stoned hym, & the wytnesses layde downe theyr clothes at a yonge mans fete named Saule. And they stoned Steuen callynge on, & sayenge : Lorde Iesu receaue my spirite / & he kneeled downe and cryed with a loude voyce. Lorde laye nat this synne to theyr charge. And wha he had thus spoken / he fell a slepe in our lorde. ¶

The Gospel on saynt Steuens daye. The. xxiij. chapter of Mathewe. D.

Iesus sayd vnto the Jewes and chese preestes beholde I sende vnto you wyse propheetes, wyse men & scribes, and of them

Then some shall ye scourge in
your synagoges / & persecute
from cytie to cytie that al rygh-
tuous blode may fall on you /
whych was shed vpon þe erth,
from the blode of ryghtuous
Abell vnto the blode of Zecha-
rias the sonne of Barachias,
whome ye slewe bytwene the
temple & the auter. Verely I
say vnto you, al these thynges
shall lyght vpon this genera-
tion Jerusalem / Jerusalem /
whych kyllest pphetes & sto-
nesth the which ar sent to þe, how
ofte wolde I haue gadred thy
chylðren togyder / as the hēne
gadereth her chychens vnder
her wynges / but ye wolde nat,
beholde your habitacion shal-
be lefte vnto you desolate. For
I say vnto you / ye shall nat se
me henceforth tyll that ye saye.
Blyssed be he that cometh in
the name of the lord.

The Bystell on saynt Iohn
the Euangelistes daye.

Ecclesiastice. xv.

He that feareth god wyll
do good: and he that ke-
peth the lawe shall optayne
wyldom & she wyl come agayst
hym as an honorable mother:

as a woman yet a virgyn shal
she receaue him. She shal fede
hym with the bryde of lyfe and
vnderstandyng & the water of
holsoe wysdōe she shal gyue hi
tod ynke & she shal exalte him
among hys neyghbours, and
shal open hys mouth euen in þe
thychest of þe cōgregacyō. And
she shal fyl hym w the spyrte of
wyldome & vnderstāding, and
with þe garmēt of glozy shal ap-
parell hym. She shall make
him ryche w ioy & gladnes and
shall enheret hym of an euer-
lastyng name. ¶. A, ¶.

The Gospel on saint Iohn
daye the Euangelyst. The
xxi. chypiter o Iohn. C.

Iesus sayde to Peter folow
me. Peter turned about &
.. sawe þe dysciple who Ies^s lo-
ued folowing which also leued
on his brest at supper / & sayd.
Lord which is he þe shal betray
the? When Peter sawe him, he
said to Iesus. Lord what shal
he here do? Iesus said vnto hi
if I wyll haue hi to tary tyl I
come / what is that to þe / folow
thou me. The wēt this sayeng
abrode amōge þe brythre that þe
dysciple shulde nat dye. And
Jesus

Jesussayd nat to him / he shal
nat dye, but if I wyl þ he tary
tyl I com, what is þ to þ / the
same disciple is he / which testi-
fyeth of these thinges / & wrote
these thyngs, & we knowe that
his testimony is true. : 20

The Pystel on chyldermas
Daye. The. xliij. chapter
of the reuelatyon of
Saynt Iohn

And I looked & lo a lambe
stode on the moūt Syon
and w him a hondred &. xliij.
M. hauing hys fathers name
wrytten in theyr forhedes / & I
herde a voyce from heuen as þ
soude of many waters, & as þ
voyce of a great thūder, and I
herde þ voyce of harps harpig
with theyr harpes, & they song
as it were a new song befoze þ
seate, & befoze þ. iij. beastes / &
the elders & no mā could lerne
that sōg but the. C. &. xliij. M.
which were redeemed frō þ erth
These are they which wer nat
defiled w women, for they are
vrygyns. These folowe the lā-
be whyther soeuer he goethe,
these were redeemed from men
beinge þ fyrst frutes vnto god
and to the lambe / and in theyr

mouthes was founde no gyle,
for they are wout spote befoze
the trone of god. &. 21

The Gospell on chylde-
mas daye. The secōde cha-
pyter of matthewe. C.

The angell of þ lord appe-
red to Ioseph i dreme say-
enge. Arise & take þ chylde and
his mother / & flye in to Egypt
& abyde there tyl I brynge the
worde / for Herode wyl seke þ
chylde to destroye hym. Then
he arose and toke the chylde &
his mother by nyght and de-
parted in to Egypte / and was
there vnto þ deth of Herode, to
fulfyll þ which was spoken of
the lord, by þ prophet, whiche
saith. out of Egypt haue I cal-
led my sone. The Herode per-
ceauynge þ he was mocked of
the wyse men / was excedynge
wrothe / and sēt forth & slewe
all the chyldren that were in
Bethelē / & in al þ costes therof
as many as were two yere olde
and vnder / accorдынge to the
tyme whiche he had diligently
serched out of the wyse men.
Then was fulfyllē þ whiche
was spoken by the prophete
Jeremy, sayenge. On þ hylles
was

was a voyce herde/ mournyng
weping/ & great lamentacyon,
Rachel wepyng for her cheldre
and wolde nat be comforted by
cause they were nat.

The Bytel on saynt

mas day of

v. chap. to y Hebre. A.

Bethzen euery hys preeft
that is taken from among
men ys ordeyned for men / in
thynges pertaynyng to god,
to offre gyftes & sacryfices for
synnes / whiche can haue copas-
syon on the ygnoraunte / and
on them that are out of the hys
waye by cause that he hym selfe
also is copassed with infirmite
for the whiche infyrmities sake
he is boude to offre for synnes /
as well for his owne parte / as
for y peoples. No man taketh
honoure vnto hym selfe, but he
that is called of god, as was A-
aron, euen so lyke wyse Chryst
honoured hym self y he myght
be the hys preeft / but he glory-
fied hym that sayde vnto hym
Thou arte my sone, this daye
began I the / as he also in ano-
ther place speaketh. Thou art
apreeft for euer after the orde
of Melchisedech.

The goipell
mas daye of

The. xix. chaptyer
of Luke. B.

Iesus put forth a parable
vnto his disciples sayenge.
A certayne noble man went in
to a farre countre / to receaue
him a kyngdom & then to come
agayne / he callede his ten ser-
uautes / and delyuered the ten
pounde sayenge vnto the Bye
and sell tyll I come. But hys
cytelens hated hym / and sente
messengers after hym sayenge
We wyll nat haue this man to
raygne ouer vs. And it came
to passe when he was come a-
gayne & had receaued his kyng-
dome, he commaunded his ser-
uautes to be called to hym / to
whome he gaue his money, to
wytte what euery ma had done
Then came the fyrste sayenge /
lorde, thy pounde hath encrea-
sed ten pounde / and he sayd vn-
to hym Well good seruaunt, be-
cause thou wast faythfull in a
very lytell thyng / take thou
auctoryte ouer ten cyties and y
other cam sayeng lorde, Thy
pounde hath ecreased fyue pounde
and to the same he sayde. And

B. i.

be thou

be y also ruler ouer fyne cyties
And the chyldre canie / and layd
lorde / beholde here thy pounde
whiche I haue kept in a napki
for I feared the / bycause thou
arte a streyghte man / thou ta
keste vp that thou laydeste nat
downe and repest that thou dy
dest nat lowe. And he sayoe to
hi of thyn owne mouthe iudge
I the. Thou euyl seruaunce /
knewest thou nat that I am a
strayte man / takynge vp y I
layde nat downe / and repynge
that I dyd nat lowe / wherfore
thē gauest nat thou my money
in to the banke / and then at my
comynge I myght haue re
quyred myne owne bauncage /
and he sayd to them that stode
by. Take from him y pounde &
gyue it hym y hath tene poude
And they sayde to hym. Lorde
he hath ten pounde. I saye vn
to you, that vnto all them that
haue it shall be gyuen. And frō
hym that hath nat / euen that
hebathe. shall be taken awaye
frō hym. Howeuer those myn
enemyes / which would nat y
I shoulde raygne ouer them /
brynge hyther and sle them be
fore me / And when he had thus

spoken / he pceded forth before
thē. And wēt vp lo to Ierusalem

**The Bystel on the londay af
ter Chrystmas day the. iiii.
chapitre: to the Gala
tyanes. Al.**

Bethzen I say y the heyre
As longe as he is a chyldre
bytterith nat from a seruaunt /
though he be lorde of all / but is
vnder tutozs and gouerners,
vntyll y tyme apoynted of ysa
ther / euen so we as longe as we
were chylde, were i boōage vn
der y ordinaціōs of y world, but
when the tyme was full come,
god sence his sonne borne of a
woman, and made bonde vnto
the la we to redeme thē / which
were vnder the la we / that we
thorow electyō myght receaue
the inherytaunce y belongerthe
vnto y natural lones, bycause
ye are lones. God hath sent the
spiryte of his sone, in to our her
tes, whiche cryeth Abba father
wherfore nowe arte thou nat a
seruaunt, but a sone, yf thou be
the sone thou art also the heyre
of god through Chryst.

**The gospel on y sonday aft
Chrystmas day / y second cha
pytre of Luke. C.**

Joseph

The Bytels and gospels.

in Englyſſhe. Jo. vi.

Joseph and Mary, the mother of Jesus meruaylede those thynges / which wer spoken of him, and Symeon blyſſede them / and sayd vnto Mary his mother behold this chylde shall be the fall, and reſurrecyon of many in Israell / and sygne which shall be spokē agaynſt, & mozeouer yf Iwerde shall pearce thy soule that the thoughtes of many hertes may be opened and there was Anna a prophetesse / the doughter of Phanuell of Trybe of Aſer / & she was of a greate age / and hade lyuede with an huibande ſeuē yere from her byrgnyte & she had bē a wydowe aboute foure ſcore and foure yeares / which went neuer out of y^e Tēple, but ſerued there / with faſtyng & prayer nyght & daye, and ſhe came forth that ſame houre / and prayled god and ſpake of hym, to all that lokede for redempcyon in Jeruſalem And as ſo ne as they had perſourmed al thynges according to the lawe of the lorde / they returned in to Galyle in to they^r owne cytye Nazareth, and the chylde grewe & wered ſtronger

in ſpyrte / & was ful of wyldōe and the grace of gode was, with hym.

The Bytels on newe yeres daye The ſeconde chapyter vnto Tytus. C.

Most dere beloved Tytus The grace of gode that byngeth ſaluacyon vnto all mē hath appered and teacheth vs that we ſhulde deny vngodlynnes and worldly luſtes, and that we ſhulde lyue ſober mynded ryghtuouſly and godly in this preſent worlde, lokynge for the blyſſed hope and glorious apperyng of the myghty god, and of our ſauour Jeſu chryſte whiche gaue hym ſelfe for vs / to redeme vs from all vnyghtwyſenes, & to pouрге vs a peculyer people vnto him ſelfe ſerueclly gyuen vnto good workes / Theſe thynges ſpeke and exorte.

The Goſpell on newe yeres daye. The .i. chapyter of luke C.

And when the eyght daye was come that the chylde ſhould be cyrcūcyſed bys name was called Jeſus whiche was named of the Angell before he

B. ii.

was

The Pytels and Gospels.

was conceaued in his mothers wombe.   

The pytell on twelſe daye Elape. lx.

V And receaue lyght Je-
ruſalem: for thy lyght is
come/and the glozy of the loꝝde
is vp ouer y, for beholde darke-
nes ſhall couer the erthe / and a
thyncke myſt the natyons, but y
loꝝde ſhal ryſe as the ſone ouer
the and his glozye ſhall be ſene
vpon the, and the hethen ſhall
walke in thy lyght / & the kyn-
ges in the byghnes that is ry-
ſen ouer the / lyft vp thyne eyes
rounde aboute and ſe, all theſe
are gathered to gyther and are
come to the thy ſones ſhal com
from farre, and thy doughter
ſhal be euer by thy ſyde, then y
ſhalt ſe and ſhalte haue plenty,
thy hert ſhal wöder, and break
out in ioye / when the multy-
tude of y ſee are turned to the,
and the armyes of the hethene
are come vnto the. The abun-
daunce of Camelles ſhal couer
the and / the Dromadoꝝpes of
Madian and Epha, ſhal come
all of them fro Saba, and bryg
golde / and frankenſence / and
ſhal preach the prayſe of y loꝝde

in Englyſhe.

**The Goſpell on the twelſe
daye. The ſeconde chapy-
ter of Mathewe. A.**

When Jeſus was borne to
Bethleem in Iurye, in y
... tyme of kynge Herode, be-
holde / there came wyſe men
from the Eſt to Jeruſalẽ ſay-
enge where is he that is borne
kyng of the Jewes / we haue
lene his ſtarre in the Eſt / and
are come to worſhype him. He-
rode the kynge, after he hade
herde this was troubled / & all
Jeruſalem with him / and he
gatheryd all the chefe pꝛeeſtes
and ſcrybes of the people, and
demaunded of the wher Chryſt
ſhoulde be borne. They ſayde
vnto him in Bethleem in Iury
for thus it is wyrtten by the pꝛ-
phet. And thou Bethleem in y
lande of Iury, arte nat the leſt
concerning y pꝛynces of Iuda
for out of the ſhall come a cap-
taine / whiche ſhal gouerne mi
people Iſrael. Then Herode
pꝛeuely called the wyſe men, &
dilygently enquiryede of them,
the tyme of the ſtarre that ap-
pered, and ſent them to bethleẽ
ſayenge. Go and ſerche dyl-
gently for the chylde / and whẽ
ye

The Bystels and Gospels.

ye haue founde hym; byng me worde that I maye come and worshype him also, when they hade herde the kynge, they departed, and loo y starre which they sawe in the West, went befoze them. vntyl it came & stode ouer the place where the chylde was when they sawe the starre they were meruaylously glade and entred in to the house, and founde the chylde with Marye hys mother, and kneled downe and worshyppede hym, and openede theyz treasures, and offred vnto him gyftes. golde, frankensence, & myrrre. And after they were warned of god in theyz slepe / that they shulde nat go agayne to herod, They returned in to theyz owne countrie another waye.

The Bystell on the sonday with in the vtas of y Epiphany.

V & receaue lyght Ierusalem. &c. ye shal fynde this pistel on twelf day. fo. vi.

The gospel on the sondaye with in the vtas of the Epiphany, The fyrst cha piter of Iohn. D.


in Englyshe. fo. vii.

Iohn sawe iesus comynge vnto hym & sayd, Beholde the lambe of god, whiche takethe awaye the synne of the worlde. This is he of whome I sayde / after me cometh a ma whiche was befoze me, for he was yer then I / and I knewe hym nat, but that he shulde be declarede to Israel. Thetfore am I come baptylunge with water. And Iohn bare recorde sayenge I sawe the sperite descending from heuen, lyke vnto a doue, and it abode vpon him and I knewe him nat, he that sent me to baptyse the in water sayde vnto me / vpon whome y shalt se y speryte descende and tary styl on him that / same is he whiche baptyseth with y holy goost. And I sawe and bare recorde, y this is the sone of gode

The Bystel on y fyrst Son daye after y vtas of y Epiphanye, y. xii. chapt. to the Romayns. A.

Brethren I beseeche you by the mercyfulnes of god, y ... ye make youre bodyes a quykke sacryfyce, holy & acceptable vnto god / which is your reasonable seruyng of god, & B. iii. fassion

The pyttels and Gospels.

fastyon nat your selues / lyke
vnto this worlde but be ye chaū
ged in your shape, by the ren
nyng of your wyttes, that ye
may fele what thyng y good,
that acceptable, and perfecte
wyl of god is for I say thorow
the grace that vnto me gyuen
is to euery man amonge you /
that no man esteeme of hymselfe
more then it becommeth hym
to esteeme, but that he discretly
iudge of hym selfe accor dyng
as god hath dealte to euery mā
y measure of fayth as we haue
many membres in one body, &
all membres haue nat one of
fyce, so we beyng many, are
one body in Chyste, & euery
man amonge oure selues one
anothers membres. 

The Gospel on the fyrst Sō
daye after the vtas of the
Epiphanye. The secōde
chapiter of Luke. f.

Athē ielus was. xii. yere
olde / they wente by to
Jerusalem after y custo
me of the feaste / and when they
had fulfilled the dayes / as they
retourned home, y chylde ielus
bode styll in Jerusalem vn

in Englyshe.

knowynge to his fathere and
mother, for they supposd he
had ben in the company. They
came a dayes iorney, & sought
hym amonge theyr kynstoike
and acquayntaunce, & founde
hym nat. They wente backe as
gayne to Jerusalem / & sought
hym / and it fortunēd that after
thre dayes, they founde hym in
the temple syttryng in the myd
des of the doctures bothe hear
ryng them / and polynge them
and all that herd hym, merua
led at his wytte and answeres
and when they sawe hym, they
were astoynd / and his mother
sayde vnto hym, lone why hast
thou thus dealt w vs. Behold
thy father and I haue soughte
the sorowynge / and he sayd vn
to them how is it, that ye haue
soughte me / wylt ye nat that
I muste go about my fathers
busynes, and they vnderstode
nat the sayeng that he spake to
them, and he wente with them
and came to Nazareth, & was
obedient to them, but his mo
ther kepte all these thynges in
her herte. and Iesus encreased
in wysdome and age, and in fa
uoure with god and man.

The

The
The
Sond
Epip
to
Red
Boye
... to
vnto vs
gyfte of
it, that
sayth. A
fyce wa
that tea
doctry
teth, G
exortac
let him
let hym
dylge
mercy
fulnes
symul
euyl /
is go
ther v
wynge
anot
whic
byou
spiry
the t
cyen
in p

CThe Bytell on the leconde
Sondaye after the bras of y
Epiphanie. The. xii. cha.

to the Romayns. C.

Brethren leyng y we haue
byuers gyfces, accordyng
... to the grace that is gyuen
vnto vs / yf any man haue the
gyfte of pphesye let him gaue
it, that it be agreyng vnto the
sayth. Let hym that hath an of-
fyce wayte on his offyce, let hi
that teacheth take hede to his
doctryne, lette hym that exor-
teth, gyue attendaunce to his
exortacyon, yf any man gyue,
let him do it withe synghenes,
let hym that ruleth / do it with
dylgence, yf any man shewe
mercy, let him do it with chere-
fulnes. let loue be without dis-
simulatyon / hate y whiche is
euyl / & cleaue vnto y whiche
is good. Be kynde one to ano-
ther with brotherly loue / in gy-
uynge honoure, go one before
another. lette nat the busynes
whiche ye haue in hande be te-
dyous to you, be feruent in the
spyrte, applye your selues to
the tyme / reioyse in hope, be pa-
cyent in trybulatyon continue
in prayer, dystrybute vnto the

necessyte of the saintes and dy-
lygently to harbowre. Blyse
the which persecute you blisse
but curse nat / be mery with the
that are mery, wepe with them
that wepe, be of lyke affectyon
one toward another, be nat hye
mynded, but make your selues
equal to them of y lower sorte.

CThe Gospell on the. ii. So-
daye after the bras of the

Epiphanie y. ii. cha

piter. of Iohn. A.

There was a maryage in
Cana a cytie of galyle, &
Iesus mother was there. Iesus
was called also and his discy-
ples vnto the mariage. & when
the wyne fayled Iesus mother
sayde vnto hym, they haue no
wyne. Iesus sayde vnto her,
womā what haue I to do with
the / myn houre ys nat yet come
his mother sayde vnto the my-
nysters, what so euer he saythe
vnto you do it. There were sta-
ndyng. vi. water pottes of stone
after the maner of purifyenge
of the Jewes cotaynig two or
iii. fyfkyngs a pece. Iesus sayd
vnto them, fyl the water pottes
and they fylled them vp to the
harde brym, & he sayd vnto the.

Drawe

Drawe oute nowe, and beare vnto y gouernour of the feaste and they bare it. Whan the ruler of the feaste hade tastede the water that was turnede vnto wyne, neyther knewe whene it was, but y mynysters which drewe the water knewe, he cal led the byrde gromie. and sayde vnto hym, al men at the begyn nyng, set forth good wyne, & when men be dzonke, then that whiche is worse, but thou hast kept backe the good wyne vntyll nowe. This begynnyng of myzacles dyde Iesus in Cana of Galyle, and shewed his glorye / and hys dyscyples byleued on hym.

The Bystell on the. iiii. So day after y vtas of the Epi phanye. y. xii. chapitre to y Romaines

Bethzene, be nat wyle in your owne oppynions. Re ceiue compence to no man euyl for euell, prouyde afore hande thynges honest in the syght of all men, yf it be possyble, yet on your parte haue peace with all men, derely beloued auēge nat your selues. but gyue room vnto the wraethe of god, for it ys

wrytten, vengeance is myn / and I wyll rewarde saythe the lord. Therfore yf thyn enemy hungre fede hym, yf he thurst gyue him dzyne / for in so doyng thou shalt heape cooles of fyre on hys heed, be nat ouer come of euyl, but ouercom euil with goones.

The Gospell on the thyrde so day after the vtas of the Epy phanye. The. viii. chapit ter of Mathewe. A.

Vhen Iesus was come downe from y moūtayn. . . . moche people folowed him and lo there came a Lepre and worshypped hym, sayeng, may ster, yf thou wylte thou canste make me clene, he put forth his hande and touched him sayeng I wyl, be thou clene / and immediatly his leprosy was clen sed, and Iesus sayd vnto him, se thou tell no man, but go and shew thy selfe to the preeft, and offre the gyfte that Moyses commaunded. in wytnesse to them When Iesus was entred in to Capernaum, there came vnto hym a certayne Centurion, be sechyng hym / & sayeng, May ster, my seruaunte lyeth sycke / at home

at home of the palseye / and is
griuously payned / and Iesus
sayde vnto hym. I wyll come
and cure hym. The Centureon
answered and sayd. Syr I am
not worthy that thou shuldest
come vnder þe rofe of my house
but speake the word only and
my seruaunt shall be healede /
for I also my selfe, am a man
vnder power, and haue souldy
ours vnder me / and I saye to
one go / and he goeth / and to a
nother come and he cometh
and to my seruaunt do this / &
he doeth it. When Iesus herd
that he meruaylede and sayde
to them that folowed him. Ver-
ely I saye vnto you. I haue
nat founde so greate fayth: no
nat in israel. I say therfore vn-
to you / that many shall come
from the est and west, and shall
rest wiche Abraham / Isaac &
Jacobe / in the kyngdome of
heuen, and the chyldren of the
kyngdome shall be caste out in
to þe vtter darknes, there shall
be wepyng and gnashyng of
teeth. Then Iesus sayde vnto
the Centureon, go thy waye / &
as thou haste beleuede, so be it
to the / and hys seruaunt was

healed the same houre. **R.**

C The Byttell on the fourthe
Sonday after the vtas of þe
Epiphanie. The. xiiij. chapi-
ter to the Romayns. **B.**

Brethre owe nothig to any
man but to loue de another
... for he þe loueth another ful-
fylleth þe law for these comaun-
dement; þe shalt nat comyt ad-
uoutry, þe shalt nat kyl, þe shalt
nat stele. Thou shalt nat bea-
re fals wytnes. Thou shalt
nat desyre, an so forth the yf ther
be any other comaundment.
they are all comprehendyd in
this sayenge. Loue thi neygh-
bouze as thi selfe, loue hurteth
nat his neyghbour. Therfore
loue is the fulfylling of þe lawe

C The gospel on the fourthe
sonday after the vtas of the
Epiphany. the. viij. cha-
piter of mathewe. **C.**

Vhen Iesus entred in to
a shyp and hys discyples
... folowed him, and behold
there arose a greate storme in
the see, in so moche þe the shype
was hydde with waues / and
he was a slepe and hys dyscy-
ples came vnto him, & awoke
hym sayeng. Mayster saue vs

C. i. we pe-

The pystels and Gospels.

in Englyshe.

we ppshe, he sayd vnto the why
are ye feareful. O ye of lytell
fayth. Then he arose and rebu-
ked the wyndes and the see, &
there folowed a great calnie, &
the men meruayled and sayde
what man is this, that bothe
wyndes and see obey hym.

The Pystell on the fyft Sō
day after the vtas of y Epi-
phanie. The thyrde cha-
piter to y Colossyās. B.

Brethren, now as elect of
god, holy and beloued,
... put on tender mercy, kind-
nes, humblenes of mynde, me-
kenes, long suffrynge, forbey-
ring one on ather, yf any man
haue a quarell to another, euē
as Chryst forgaue you, euen so
do ye, aboue all these thynges
put on loue, whiche is the bōd
of perfectnes, and the peace of
good rule in youre hertes, to y
whiche peace ye are called in
one body, and se they be thank-
ful, let y worde of Chryst dwel
in you plenteously in al wysōo-
teche and exorte your owne sel-
ues in Psalmes and Hymnes,
and spryitual songes, whiche
haue fauour w them syngyng
in your hertes to the lord, and

all thynges what so euer ye do
in worde or dede/do in y name
of the lord Jesu/gyuyng than-
kes to god the father by hym.

The Gospel on y. v. sonday
after y vtas of Epiphany y
xiiij. cha. of mathew. G.

Iesus sayde vnto his discy-
ples. The kyngdome of he-
... uē is lyke vnto a mā which
sowed goode seede in his felde,
but whyle men slept /there cāe
his foo/ & sowed tares amonge
the wheate and went his way.
When the blade was spronge
vp, & had brought forth fruyte
then appered y tares also. The
seruauntes came to the house-
holder / and sayde vnto hym,
Syr sowedest nat thou goode
seede in thy close / from whence
then hathe it tares / he sayde to
them y enuyous mā hath done
this. Then the seruauntes sayd
vnto him. Wylt thou thē y we
go and gather them, & he sayd
naye, lest whyle ye go about to
wede oute the tares, ye plucke
vp also with them the wheate
by the rotes let bothe grow to-
gyther tyl haruest com, and in
tyme of heruest, I wyl save vn-
to my reapers, gather ye fyyste
the

The ppsstels and Gospels.

in Englysshe. For.

metares, and bynde them yn
sheues, to be brent, but gather
the wheate in to my barne.

The ppsstel on the Sunday
after weddyng goeth out cal
led Septuagesima. The. i.
ppsstel to the corynthyans
and the. ix. chapter. D.

Brethren, perceyue you nat
how þ they whiche runne
a course runne all, yet but
one receyue the rewarde, so
me þe may opteyne. Every
man that proueth maystres ab
stayneth from al thynges, and
they do it to obstayne a corrup
tible crowne, but we to obtayn
an incorruptible crowne. I
therefore so runne / nat as at an
uncerteyne thyng, so syght I
as one that beateth þe ayre
I tarye my body, & bynge
me in to subieccyon, lest after
that I haue preached to other
my selfe shulde be a cast a
way. Brethren I wolde nat
that ye shulde be ignoraunte
this / as youre fathers were
vnder a cloude, and all pas
singe thorow the see / and were
baptysed vnder Moyses in
a cloude, and in the see, and
all eate of one spirituall

meate, and dyd all drynke of
one maner of spiritual drynke
and they dronke of that spiry
tual rocke that folowed them,
whiche rocke was Chryste.

* The Gospel o þ Sunday after
weddig goeth out called Sep
tuage. þ. xx. cha. of Math. A

Iesus sayde vnto his discy
ples. The kyngdome of he
uen is lyke vnto an house
holder, whiche went out erly
in the mornynge to hyre labou
res i to his vynyard. & he agre
ed with þe labourers for apeny
a day, and sent them in his vin
yard. And he went out aboute
the thyrde houre, & sawe other
standinge ydell in the market
place / and sayd vnto them, go
ye also in to my vynyarde / &
what so euer is ryght, I wyll
gyue you, and they went theyr
way. Agayne he wente out a
boute the fyrte and nynt houre
re, and dyde lyke wyse. And he
went oute aboute the eleuenth
houre / and founde other stan
dyng ydell, and sayde vnto the
Why stande ye here al the day
ydell. They sayd vnto hym.
By cause no man hath hyred
vs. He sayde vnto them. Go

C. ij. ye also

The Bystelgud Gospels.

also in to my byneyarde and
what soeuer shall be ryght / þ
shal ye receaue. Whan euen
was come, the lord of the byne
yarde sayd vnto his Steward
cal the labourers, & gyue them
theyr hyre / beginne at the laste
tyl thou com to the fyrste. And
they which were hyred about þ
eleuenth houre, cam and recea
ued euery man a peny. Then
came the fyrst / supposynge þ
they shulde receaue moze / and
they lykewyse receaued euery
man a peny. And whē they had
receaued yt, they grudged a
gaynst þ good man of þ house
sayeng. These last haue wrou
ght but one houre, and thou
hast made them equall vnto
vs, whiche haue borne the bur
then and hete of the daye. He
answered to one of them sayēg
frende I do þ no wronge, byd
dest thou nat agre with me for
a peny. Take that whiche ys
thy dutye, and go thy waye, I
wyl gyue vnto this laste, as
moche as to the / is it nat lau
full for me to do as me lysteth
W myne owne is thyn eye euyl
because I am good / so the last
shal be fyrste, & the fyrst shal be

in Englyshe.

laste, for many are called, and
fewe be chosen, **D, R**

The Bystel on the Sodaye
of. lx. þ second ppsel to þ Co
rinthyans & the. xi. cha. G.

Brethren suffre folles glad
ly by cause that ye poure
selues at wyse, for ye suffre euē
yf a man byng you in to bon
dage, if a man deuoure, if a mā
take, yf a man exalte hym selfe
yf a man smyte you on the face
I speke as cōcernynge rebuke
as though we had ben weake
howbeit wheryn so euer any
man dare be bolde / I speake
folysshely, I dare be bolde al
so. They are Chyues, so am I.
They are Israelytes, euen so
am I. They are the seide of A
braham, euen so am I. They
are the minystrs of Chyyst. I
speake as a folle / I am moze.
In labours moze aboundant
of in stryppes aboue measure,
in pryson moze plenteously, in
dethe ofte of the Jewes, fyue
tymes receaued I, every tyme
xl. stryppes saue one. Chyrist
was I beaten with rodde. I
was ones stoned. I suffred
thyrse thyrpe wake, nyght and
daye haue I be in the depth of

the see in ioymeinge of ten. In
parels of waters, in parell of
robbers, in ieoperdyes of min
owne nacyon, in ieoperdyes a
mong the hethen, I haue ben
in paretles in cyties, in paretls
in wilbernes, i paretles in þ see
in paretles amög false bzethre
in labour and trauayle, in wat
chyng often, in hügre, in thyrst
in fastyng often, in colde and
in nakednes, besyde þ thynges
whiche outwardely happē vn
to me, I am combred dayly &
care for all cōgregatyōs Who
is sycke, and I am nat sycke
who is hurte in fayth, and my
hert burneth nat yf I must ne
des reioyce / I wyll reioyce of
myne infymities. God the fa-
ther of oure lord iesus chryst /
whiche is blyssed for euermore
knoweth that I ly nat. **De 20**

C The Gospell on the Son-
daye of. lx. The. viij. cha-
piter of Luke. A.

V Whē moche people were
gathered to gyther, and
... were come to Iesus oute
of þ cytyes, he spak by a simily-
tude. A sower went out to sow
his sēde. And as he sowēd / som
fel by the way syde, and it was

troden vnder fete, and the fou-
les of the ayre deuoured yt vp
and some fel on stones / and as
soone as it was spronge vp, yt
wyddzed away bycause it lac-
ked moystnes, and some fell a-
monge thornes / and the thoz-
nes sprong vp with it, and cho-
ked it. And some fell on good
grounde, and spronge vp and
bare fruyt an hondred folde.
And as he sayd these thynges /
he cryed / he that hath eares to
heare / let hym heare / his dyscy-
ples asked him / sayenge, what
maner synylytude this shulde
be, and he sayd / vnto you it is
giuen to knowe the secretes of
the kyngdome of god / but to
other in similitudes / that whē
they se, they shuld nat se, & whē
they heare, they shulde nat vn-
derstande, þ similitude is this
The sēde is the worde of god /
those that are besyde the waye
are they that heare, and after-
warde commeth the deuyl and
taketh a waye the worde oute
of theyr hertes, lest they should
byleue and be saued. They on
þ stones, are they whiche whē
they heare the worde receaue it
wyth ioye / and these haue no

The Bystels and Gospels.

rotes, whiche for a whyle by-
leue / and in tyme of temptacy
on goo awaye. That whiche
fell amonge thornes / are they
whiche heare and go forth / &
are choked with care & ryches
and voluptuous luyng, and
bryng forth no fruyte. That in
y good ground, they are which
with a good & pure hert, heare
the worde and kepe it, & bryng
forth fruyte with patience. **D**

The Bystell on the Soday
of .l. the fyrste Bystel to the
Corynthians. The. xij.
chapiter. A.

Brethren though I speake
with the tonges of men &
... angels / & yet had no loue
I were euē as soudyng brasle
and as a tynklynge cymball.
And though I coulde prophe-
sy, and vnderstode al secret, &
all knowlege, ye yf I had all
fayth so that I coulde moue
mountaynes out of theyr pla-
ces, & yet had no loue / I were
nothyng. And though I be-
stowed al my goodes to fede y
pooze / and though I gaue my
body euen that I burned, and
yet haue no loue / it profyteth
me nothing, loue suffreth long

in Englyshe.

and is curteous, loue enuyeth
nat, loue doth nat frowardly /
swelleth nat / dealeth nat dys-
honestly seketh nat her owne /
is nat prouoked to angre / thin-
keth nat euill / reioyceth nat
in iniquyte / but reioyceth in y
trueth, suffreth all thyng, by-
leueth all thynges / hopeth all
thynges. And endureth in all
thynges. Though that the p
phesying fayle, other tonges
shall cease, or knowlege va-
nysh a way, yet loue falleth
neuer away / for our knowlege
is vnparfyte, & our prophesie
is vnparfyte, but when that
whiche is parfyte is come, the
that whiche is vnparfyte shall
be done awaye, when I was a
chylde I spake as a chylde, I
vnderstode as a chylde, I ima-
gyned as a chylde, but as sone
as I was a man I put awaye
all chyldeishenes / now we see
in a glasse euen i a darke spea-
kyng, but when shall we see
face to face. Now I knowe vn-
parfytly. But whan shall I
knowe euen as I am known,
nowe abyde, fayth, hope, &
loue, euen these thre, but the
chefe of them, is loue. **D**, **¶**

The

The Bystels and Gospels.

**The Gospell on the Son-
daye of .l. The .xviij. cha-
pyter of Luke. f.**

Jesus toke vnto hym the
twelue and sayd vnto the
... beholde we go vp to Jeru-
salem, & all shall be fulfilled &
are wyrtten by the prophetes,
of the sone of man, he shall be
delyuered vnto the gentyls, &
shall be mocked, & shall be des-
pytfully entreated, and shall
be spetten on, and when they
haue scourged hym, they wyll
put hi to deth, & the thyrday
shall he aryse agayn. They vn-
derstode none of these thynges
and this sayinge was hyd fro
them, and they perceyued nat
the thynges whiche were spo-
ken / it cam to passe, as he was
come nye vnto Jerico, a cer-
tayne blynde man sate by the
waye syde beggyng, and whē
he herde the people passe by, he
asked what it meante. They
sayde vnto hym, that Iesus of
Nazareth went by, and he cry-
ed sayeng. Iesus the sone of
Dauid haue mercy on me, &
they whiche went before rebu-
ked him, bicause he shuld hold
his peace / & he moche the moze

in Englyshe. fo. xij.

cryed. The sonne of Dauid
haue mercy on me. Iesus stod
styll / and commanded him to
be brought vnto hym, & when
he was come nere, he asked hi
sayenge. what wilt thou that
I do vnto the, and he sayde,
lorde that I maye receaue my
syght, Iesus sayde vnto hym
Receaue thy syght, thy fayth
hath saued the / and immedi-
atly he saue and folowed hym
praysynge god, and al the peo-
ple when they saue it, gaue
laude to god, &c, &c, &c, &c

**The Bystell on on Althe-
wednesday. The. seconde.
chap. of Iohel. D.**

Oure lorde sayth turne to
me with all your hertes,
in fastyng and lamentacyon, &
teare your hertes, & nat youre
garmentes, and turne vnto &
lorde your god, for he is full of
mercy, and compassyon / long
yer he be angry / and great in
mercy, and repenteth when he
is at & poynt to punyshe, who
can tell whether the lord wyll
turne and haue compassyon &
shall leaue after hi a blyssyng,
sacrifice and drynke, offrynge
vnto the lord your god. Blow
a trom

The Bytels and Gospels.

a trompet in Syon proclayme fastyng, and call a congregacyon, gather the people to gyther, byng þ the elders to one place, gather þ yonge children and they that sucke the brestes to gyther / let the byrde grome come out of hys chambze, and the byrde out of her parloure, let the pzeestes that mynyster vnto the lozde, wepe by twene the porche and the alter, & saye spare lozde thy people and delyuer nat thyne enherytaunce vnto rebuke þ the hethē shuld raygne ouer them, why shuld they say, among the nacyns, where is theyr god, And þ lord enuyed for his laudes sake, & had compassyon on his people and the lozde answered & sayde vnto his people beholde. I set you corne, newe wyne & oyle, that ye shal be satisfyed ther w neyther wyll I delyuer you any more vnto the hethen. **¶**

¶ The Gospell on Alshewedenysday. The. vi. chapter of Mathewe. B.

Chryst sayd vnto his discyples when ye faste, be nat sadde as þ hypocrytes are, for they dysfygure theyr faces,

in Englyshe.

that it myght appere vnto me that they faste. Merely I saye vnto you / they haue theyr rewarde. But thou when thou fastest / anoynt thyne heed / & washe thy face / that it appere nat vnto men how that thou fastest / but vnto thy father þ is in secret / & thi father whiche seyth in secrete / shal rewarde þ openly. Gather nat treasure to gyther on erth / where ruste & mothes corrupte, and where theues breake through & steale but gather the treasure to gyther yn heuen, where neyther rust / nor mothes corrupt, and wher theues neyther breke vp nor yet steale. For wher soeuer youre treasure ys, there wyll youre hertes be also. **¶**

¶ The Bystel on the fyrst Sondag in Lent / the second ystell to the Cozynthyans the. vi. chapter. A.

Brethren we exorte you / þ ye receaue nat þ grace of god in bayne, for he sayth I haue herde the in a tyme accepted, and in the day of saluacyon haue I suckered the. Beholde now is þ well accepted tyme / beholde now is þ daye of

of saluacyon, let vs gyue no man occalyon of euyl, that in oure offyce be founde no faute but in al thinges let vs behaue oure selues as the ministers of god. In moche pacyence, in afflictions, in necessyte, in angylshe, in stryppes, in pylsonment, in stryfe, in labour, in watche, in fastyng, in purenes, in knoweledge, in longe sufferyng, in kyndnes, in the holy, ghost, in loue vnfayned, in the wordes of trueth, in the power of god, by y armure of ryght wysenes on the ryght hande / & on the lyft hande / in honoure & dishonour, in euyl repozte and good repozte, as discepuers, & yet true / as vnknewen, as byenge and beholde we yet lyue, as chastened & nat kyllid, as sorowynge and yet alway merrye. as pooze and yet make many ryche, as haupng nothyng, and yet possessyng all thynges

The Gospel on y fyrst Sondag in Lent the. iiii. chapytre / of Mathew. A.

When Jesus was lede away of the spiryte in to wylder nes to be tempted of the deuyl. And when he hadde fasted for

ty dayes and forty nyghtes, at the laste he was an hungred. Then came vnto him the tempter, and sayd, if thou be y sone of god, commaunde y these stones be made breade. He answered and sayd. It is wrytten, man shall nat lyue onely by breade, but by euery worde that procedeth out of the mouthe of god. Then the deuyl toke him vp in to the holy cyte, and set him on a pynacle of the temple & sayde vnto him, if thou be the sone of god / cast thy selfe downe, for it is wrytten / he shal gyue his angels charge ouer tye / and with theyr handes they shal holde y vp that thou dash nat thy fote agaynst a stone. Jesus sayd to him / this is wrytten also. Thou shalt nat tempte thy lorde god. The deuyl toke him vp agayn and led him in to an excedyng hye mountayne, & shewed hym al the kyngdomes of the world and al the glory of them, & sayd vnto him, al these wyl I gyue the, yf thou wylt fall downe & worshyp me. Then sayd Jesus vnto him, auoyde. Sathan for it is wrytten. Thou shalt worshyp thy lorde god / & him only

The Psittels and Gospels.
shalte thou serue.

The Psittell on the seconde
sunday in Lent, y^e fyrst psittel
to the Testamonyans, the
fourth chapter, A.

We beseeche you brethren, &
exorte you in y^e lord Jesus
... that you encrease more &
more, euē as ye haue receaued
of vs; how ye ought to walke
and to please god, ye remēber
what commaundementes / we
gaue you in the name of y^e lord
Jesus chryst, for this is the wyl
of god / euē that ye shuld be ho-
ly, and that ye shuld absteyne
from fornicacyon, y^e euery one
of you shulde knowe howe to
kepe hys vessel in holines and
honoure. And nat in the lust of
concupyscens, as do the heathē
whiche knowe nat god that no
man go to farre and defraude
his brother in bargayning, be-
cause the lord is a venger of al
suche thynges, as we told you
before tyme / and testifyed vnto
you, for god hath nat callede
vs vnto vncleines, but vnto ho-
lynnes in christ Jesus our lord.

The Gospel on the seconde
sonday in Lent the. xv. cha-
piter, of Mathewe. C.

in Englyshe

Iesus went thence and de-
scended into y^e colles of Tyre &
Sydon. And beholde a womā
whiche was a Cananite came
out of y^e same colles & cried vnto
hym, sayēg / haue mercy on me
lorde the sone of Dauid, My
doughter is petpously vexed
with a deuyll. And he gaue her
neuer a word to answer. The
came to hym his dyscyples &
besought hym sayeng, send her
away, for she foloweth vs cry-
enge / he answered and sayd, I
am nat sent / but vnto the losse
shepe of the house of Israell.
Then she came and worshyp-
ped hym / sayeng / mayster, suc-
ker me / he answered and sayde
it is nat good, to take the chyl-
drens bred and to cast it to the
whelpes / she answered & sayde
it is truth / neuertheles y^e whel-
pes eate of the crōmes, whiche
fall from theyr maysters table.
Then Jesus answered & sayde
vnto her. O womā great is thy
fayth, be it to the euen as thou
desyrest, & her doughter was
made hole, euē at y^e same houre.

The Psittell on the. iiii. So
daye in Lent to the Ephe-
sians the. v. chapter, A.

Brethren

Bethrene be ye folowers
 Bot god as dere chyldren / &
 walk in loue, euen as Chyrste
 loued vs / and gaue hym selfe
 for vs / an offryng and a sacry-
 fyce of a sweete sauer to god / so
 that fornicacyon and al vncien-
 nes or couetousnes be nat ones
 named among you, as it beco-
 meth sayntes, neyther fylthy-
 nes, neyther folythe talkynge
 neyther gestynge, whiche are
 nat comely, but rather gyuyng
 of thanks for this ye know / y
 no womonger, other vncleane
 persone, or couetous persone
 which is y worshypper of ima-
 ges / hath any inherytaunce in
 the kyngdome of Chyrste, and
 of god. Let no man deceyue
 you with vayne wordes / for
 thowwe such thynge cometh
 the wrath of god, vpon y chyl-
 dren of vnbyleue. Be nat ther-
 fore companions with them,
 ye were ones darkenelle, but
 are nowe lyght in the lord /
 walke as chyldren of lyght for
 the fruyte of the spyrte / is
 in all goodnes, ryghtwysnes
 and trueth.

The Gospel on the. iiii. So
 day in Let the. xi. cha-
 pytre of Luke. C.

Iesus was a castynge out
 a deuyl, which was dome
 And it folowed when the
 deuyl was gone out / the dome /
 spake / and y people wondred.
 Some of them sayd he casteth
 out deuyls / by the power of
 Belzebub, the cheyfe of the de-
 uylles and other tempted hym
 sekynge of hym a sygne from
 heuen / he knewe they thought
 tes & sayde vnto them, Euery
 kyngdome at debate withyn it
 selfe shall be desolate. And one
 house shall fall vpon an other.
 So if Sathā be deuyded wim
 hym selfe / how shal his kyng-
 dome endure / because ye saye
 that I cast out deuylles by the
 power of Belzebub / if I by the
 power of Belzebub caste oute
 deuyls, by whose power, do
 youre chyldren cast them oute
 Therfore shal they be your iud-
 ges / But if I with the synger
 of god caste out deuylles / no
 doubte / the kyngdome of god
 is com vpon you when a strong
 mā armed watched hys house
 That he possesseth / is in peace
 but when a stronger then he co-
 meth vpon him / and ouercom-
 meth him he taketh fro hym hys
 barneys.

The ppsitels and Gospels.

harneys wherin he trusted, & diuydeth his goodes / he y is nat with me is agaynst me / & he that gathereth nat with me scattereth when the vncleane spirite is gone out of a man, he walketh thzough waterlele places sekynge rest, and when he fyndeth none, he sayeth I wyl retorne agayne vnto my houle whense I came out, and when he cometh, he fyndeth it swept and garnysht. The goeth he and taketh seuē other spirites with hym worse then him selfe and they entre in & dwell there And the ende of y man is worse then the begynnyng. It fortunēd as he thus spake, a certayn womā of the company lifte vp her voyce and sayd vnto hym, happy is the wombe that bare the & the pappes whiche gaue the sucke, & he sayd, happy are they that beare y worde of god and kepe it.

C The Ppsitell on mydlēt Sō daye The.iiii. chapyter to the Galathyans. C.

Brethren it is wyttē, that Abraham had two sones, the one by a bōde mayde, the other by a fre woman, ye &

in Englyshe

he whiche was of the bond woman was bozne after y fleshe but he whiche was of the free woman was bozne by promise which thinges betokē mystery for these womē are two Testaments the one from the mounte Syna, whiche gendzeth vnto bondage / whiche is Agar, for mounte Sina is called Agar, in Arabia, and bozdzeth vpon the cyte whiche is now Jerusalem / and is in bondage with her chyldzen. But Jerusalem whiche is aboue, is free which is the mother of vs all, for it is wyttē, reioyce thou bareyn that bearest no chyldzen, breke forth and cry thou y trauaylest nat, for the deiolate hath many mo chyldzene then she whiche hath an husband. Brethren we are after the maner of Isaac chyldzen of promise, but as the he that was bozne carnally / persecuted him that was bozne spirituallly. Euen so is it now, neuerthelesse what sayeth y scripture. Cast awaye the bond woman and her sone, for the sone of the bond woman shal nat be heyre with the sonne of the free woman, So then brethren, we are

are nat chyldrene of the bonde woman, but of the free woman

The Gospell on mydelent Sondag. The. vi. chapter. of Johan. A.

Iesus went his way ouer y see of Galyle nye to a cyte .. called Tiberias, & a greate multytude folowed hym, by cause they had sene y miracles y he dyd on them whiche were dyspleased. Jhesus went vp in to a mountayne, & there he sate w hys discyples, & Easter a feast of the Jewes was nye. Then Jhesus lyft bp his eyes and sawe a great company com vnto hym and sayd vnto Philyp, whene shall we bye breade that these myght eate. This he sayde to proue hym, for hym selfe knew what he wold do. Philyp answered hi. Two hondred peny worth of breade are nat sufficient for the y every man myght haue a lytell. Then sayd vnto hym one of his dyscyples. Andrew Symon Peters brother There is a lade here / whyche hath fyue barley loues, & two fyshes but what is that amog so many / Jhesus sayd, make the people to lyt downe there was

moche hape in the place. And the men sate downe / in nombre aboute fyue thousande. Jhesus toke the breade / & gaue thankes. And gaue to the discyples And his discyples / to them that were set downe. And lykewyle of the fyshes / as moche as they wolde / when they had eaten ynoughe / he sayd vnto hys discyples, gather bp y broken meate that remayneth / that nothyng be lost. They gathered it togyther / and fylled twelue basket with the broken meate of y fyue barley loues / whyche broken meate remayned vnto them y had eten. Then those men whē they had sene the myracle that Jhesus dyd, sayd. This is of a trueth, the prophet which shal come in to the worlde.

The Bystel on passion Sondag. The. ix. chapter to the Hebrues. C.

Bethzen Chryst being an hye preest of good thinges ... to come came by a greater and a moze perfyte tabernacle. nat made with handes, that is to say nat of this maner bildig neyther by the blode of Gotes and Calues, but by his owne

blode, he entred ones for ail in to the holy place and founde eternal redempcyon / for if the blode of Oxen and of Goates, and the ashes of an Heyfer whē it was spyncled, purifyed & vncleane as touchyng the purifyenge of the fleshe, how moch more shal the blode of Chryst / which thow we the eternal sperite, offred hym selfe without spot to god, purge oure consciences from deed woꝝkes for to serue the liuyng god, and for this cause is he the medyatoure of the newe Testament, that thow death whiche chaūsed for the redempcyon of those transgressyons & were in & fyrste Testamēt they whiche were called myght receaue & promyse of eternal inheritance.

The Gospel on Passyō Sōdage. The. viii. chapter of Johan. f.

Jesus sayd vnto the company of & Jewes & the hye pꝛeestes, which of you can rebuke me of synne, if I say the trueth, why do nat ye beleue me, he that is of god, heareth goddī wordes ye therfore heare them nat, bycause ye are nat

of god. The answered & Jewes and sayd vnto hym: say we nat wel; that thou arte a Samaritane and haste the deuyl. Jesus answered: I haue nat & deuyl, but I honour my father and ye haue dishonoured me, I seke nat myn owne prayse but there is one that seketh & iudgeth. Verely verely, I saye vnto you, yt a mā kepe my sayenges, he shall neuer se deeth. Then sayd the Jewes to hym, now know we that thou hast & deuyl, Abraham is deed, & also the prophetes, & yet thou sayest yf a man vo kepe my sayenge he shall neuer taste deeth, arte & greater then oure father Abraham, whiche is deed, and & prophetes ar dead / whom makest thou thy selfe? Jesus answered it I honour my selfe, my honour is nothyng worth / it is my father that honoureth me / which ye say is your god, and yet hane ye nat knowen hym, but I knowe hym, & if I shuld say I knowe hym nat. I shuld be a lyer, lyke vnto you / but I knowe hym / and kepe his sayenge, your father Abraham was glad to se my day, and he sawe

it

stand reioysed. Then sayd the
Jewes vnto hi. Thou art nat
yet. l. yere olde, and halt y lene
Abraham? Iesus said vnto the
Merely verely I say vnto you
yet Abraham was, I am. The
toke they vp stones to caste at
hym / but Iesus hyd hym in iellie
and went out of the temple.

The Byssel on palme Son
day. The second chapter
to the Phylippians. A.

Remember let the same mynd
be in you the whiche was
in Chryst Iesu. Whiche seinge
in the wyape of god & thought
it not robbery to be equal with
god. Neuerthelesse he made hi
selfe of no reputacyon, & toke
on hym the shape of a seruant
and became lyke vnto men, &
was founde in his apparell as
a man, he humbled hym selfe &
became obedyent vnto death,
euē the death of y crosse / wher
fore god hath exalted hym, and
gyuen hym a name aboue all
names, that in the name of Ie
sus shulde euery knee bowe,
both of thynges in heuen, and
thynges in erth, and thynges
vnder erth, and that all tonges
shulde cōfesse, y Iesus Chryst

is the lord vnto the prayse of
god the father.

The passyon on palme So
day. The. xxvi. chapter
of Mathewe. A.

I Iesus sayd vnto his discy
ples ye know that after. ii.
.. dayes shall be Easter and y
lone of man shall be deliuered
for to be crucifyed, then assen
bled to gyther y chiefe preeles
and the scribes, and the elders
of the people in to the palays
of the hye preeft, whiche was
called Cayphas, & helde a coun
sell, howe they myght take Je
sus by subtylte, and kyl hym,
but they sayd, nat on the holy
daye / lest any trouble aryse a
monge the people, whē Iesus
was in Bethany in y house of
Symon the lypper, there cam
vnto hym a womā / which had
an alabafter box of pcyo⁹ oynt
ment, & powred it on his hede
as he sate at the bourde, when
his discyples sawe y they had
indygnacyon / sapenge, what
neded this wast? this oyntmēt
myght haue ben well solde, &
gyuen to the poore, when Ies⁹
vnderstode that he sayd to them
why trouble ye y woman She
hath

The Bytels and Gospels.

hath wrought a good worke
vpo me, for ye shal haue poore
foike alwayes with you, but
me shail ye nat haue alwayes.
And in y she casted this oynt-
ment on my body, she dyd it to
burpe me with all, Merely I
say vnto you, where soeuer thi
Gospel shal be pached thzough
out al the worlde, there shal al-
so this that she hath done / be
toloe for a memoypall of her.
Then one of the twelue called
Judas pscarioth wente vnto
the chese preestes / & sayd, what
wyl you gyue me, and I wyl
delyuer hym vnto you / & they
appoynted vnto hym thyrty pe-
ces of syluer, and fro y time he
sought oportunitie to betray hi
The fyrst daye of swete breade
the discyples cam to Iesus say-
eng vnto him where wylt thou
that we prepare for the to eate
the Paschall lambe, & he sayd
go in to the cyte, vnto suche a
man, & say vnto hym the may-
ster sayth my tyme is at hande
I wyl kepe myn Easter at thy
house with my discyples, and
y discyples dyd as Iesus had
apointed them / and made redy
the Easter lambe, Whe the euē

in Englyshe.

was come, he late downe with
the. xii. And as they did eate he
sayd. Merely I say vnto you,
that one of you shal betraye
me, and they were exceding so-
rowfull, and began euery one
of them to say vnto hym, is it
I mayster, he answered & sayd
He that depeth his hand with
me in the dyshe shal betray me
the sonne of man goeth as it is
wrytten of hym, but wo be to
that man by whom the sonne of
man shal be betrayed, it had be
good for y man / if he had ne-
uer ben borne. Then Judas
whiche betrayed hym, answer-
ed and sayd. Is it I mayster
he sayd vnto hym: y hast sayd
as they dyd eate, Iesus toke
breade and gaue thankes, brak
it, and gaue it to the discyples
and sayd, take, eate, this is my
body and he toke the cup, and
thanked, & gaue it them, say-
enge drynke of it euery one, for
this my blode of y new Testa-
ment / that shal be shed for ma-
ny, for the remyssyon of synnes
I saye vnto you, I wyl nat
drynke hensforth of this fruyte
of the vyne tree / vntyl that day
when I shal drynke it newe w
you

you in my fathers kyngdom, and when they had layd grace, they went out in to mount Olyuete. Theſe ſayd Jeſus vnto theſe. Al ye ſhal be offered by me this nyght for it is wyrtten I wyll ſmyte the ſhepeherde / & y ſhepe of the flocke ſhalbe ſcattered abrode, but after I am ryſen agayn, I wyl go before you i to Galyle. Peter answered & ſaid vnto hi, though al me ſhuld be offered by y, yet wold I be neuer offered. Jeſ^s ſayd vnto hi. Merely, I ſay vnto the, y this ſame nyght before y coke crow thou ſhalt deny me threple. Peter ſayde vnto hym, yf I ſhuld dye with the, yet wold I nat deny the, lykewyle alſo ſayd al the diſcyples. Then went Jeſus with the i to a place which is called Bethlemene, & ſayde vnto the diſcyples, lyt ye here, whyle I go and pray yonder, and he toke with hym Peter & the two ſonnes of zebede, and began to waxe ſore wfull, and to be in agonie. Theſe ſayd Jeſus vnto theſe, my ſoule is heuy euē vnto the deth, tary ye here and watche with me. And he went a lytel aparte, and fel flatte on

his face, and prayed ſayeng. O my father yf it be poſſyble let, this cuppe paſſe from me, neuertheles, nat as I wyl / but as thou wylt / and he came vnto y diſcyples, & found them aſlepe and ſayd to peter. What could ye nat watche with me one houre / watche and pray, that ye ſal nat in to temptacyon, the ſpyte is wylling / but the fleſhe is weake. He went away ones more and prayed, ſayeng. O my father / yf th^y cuppe cā nat paſſe away from me / but y I drynke of it / thy wyl be fulfylled, and he cam and founde them aſlepe agayn, for they^r eyes were heuy, and he left them and went agayne and prayed the threple tyme, ſayeng the ſame wordes. Then came he to his diſcyples and ſaid vnto theſe. Slepe hens forth and take youre reſt, take hede the houre is at hande, and the ſone of man ſhalbe betrayed in to the handes of ſynners. Ryſe let vs be goyng / behold, he is at hand y ſhal betray me. Whyle he yet ſpake, loo Judas one of the twelue came & with hym a great multytude / with ſwerdes and ſtaues / ſent from

The Dyssels and Gospels.

the cheyt of the preestes and elders of the people / and he that betrayed hym, had gyue them a token / sayeng who so euer I kysse, that same is he / lay handes on hym. And forthwith all he came to Iesus, and sayde. Hail master. And kyssed hi, and Ies^s sayd vnto hi: friend wherfore arte thou com. The can they & layd handes on Iesus & toke hi. And behold one of the which were wth Iesus stretched out his hand & drew his sword & stroke a seruaunt of y^e hye p^{re}st & smote of his eare. Then layd Ies^s vnto hi. Put vp thy sword in to his sheathe, for al y^e lay had on y^e sword, shal perishe wth the sword, eyther thinkest thou that I can nat now pray to my father & he shal gyue me mothe. xii. legi^{ons} of angel, but how the shuld the scriptures be fulfilled, for so must it be. The same tyme sayde Iesus to the multytude, ye be come out as it were vnto a thefe with swordes and staves for to take me / I late dayly teching in the temple amonge you, and ye toke me nat. Alth^{ough} was done that the scriptures of the prophetes myght be ful-

in Englyshe.

filled. Then all the dyssiples forsoke hym / and fledde. And they toke Iesus and led him to Cayphas the hye p^{re}st. where the scribes & the elders were assembled, and Peter folowed hym a farre of / vnto y^e hye p^{re}stes place. And went in, and late with the seruauntes, to se the ende. The cheyf p^{re}stes, and the elders, and all the counsell, sought fals witnes agaynst Iesus for to put hym to deathe, but founde none / in so moche that whē many fals wytnelles came / yet founde they none. At the last came two fals wytnelles and sayd. This fellow sayd I can destroye y^e temple of god and buylde it agayn in .iii. dayes. And y^e cheyf p^{re}st arose & layd to hym / answerest thou nothyng / how is it y^e these beere witnesse agaynst the. But Iesus helde his peace. And y^e cheyf p^{re}st answered & sayd to hi I charge y^e in the name of the lyuynge god / that y^e tell vs whether y^e be Christ y^e sone of god. Iesus sayd to hym, thou hast sayde, neuertheles I say vnto you, here after shal ye se y^e sone of man / sittynge on the ryght hande

hande of power, and come in
the cloudes of the skye. Then
the hye preeft rent his clothes /
sayeng. He hath blasphemed,
what nede we of any moo wyt-
nesses / beholde, now ye haue
herde hi blasphemyn, what think
ye. They answered and sayde
he is worthy to dye, then spatte
they in his face, and buffetted
hym with systes, & other smote
hym with the palme of theyr
handes on the face / sayeng, Tel
vs thou Christ, who is he that
smote the. Peter saith without
in the palayes / and a damsell
came to hym sayenge. Thou
also wast with Iesus of Galile
but he denyed before the al say-
eng / I wote nat what y sayest.
When he was gone out in to y
porche, another wenche sawe
hym, and sayde vnto them that
were there. This felowe was
also with Iesus of nazareth / &
agayne he denied with an othe
that he knew nat the man. And
after a whyle came vnto hym
they that stode by, and sayd vn-
to Peter, Surely thou art euē
one of them, for thy speache be-
trayeth the. Then began he
to curse / and to swere that he

knewe nat the man. and imme-
diatly the cocke crewe / and Pe-
ter remembred the wordes of
Iesu whiche sayd vnto hym,
Before the cocke crow / y shalt
deny me thryse. And went out
at the dores, and wept bytterly
when the mornynge was come
al the cheyf preeftes and the el-
ders of the people helde a coun-
sell agaynst Iesu, to put hym
to deyn, and brought him boude
and deliuered hym vnto Pon-
cius Pilate the debyte. Then
when Judas which betrayed
hym, sawe that he was condemp-
ned, he repented hym self. And
brought agayn the. xxx. plates
of syluer to y hye preeftes and el-
ders sayenge. I haue synned,
betrayenge the innocēt blode
And they layde what is that to
vs / se thou to that, And he cast
downe the syluer plates in the
temple and departed, and wēt
and honged hym selfe / and the
cheyfe preeftes toke the syluer
plates and, sayd, It is nat lau-
ful for to put them in to y trea-
sury, bycause it is the pryce of
blode, and they toke counsell,
and bought with the a potters
felde, to burie straungers in,

wherfoze the felde is called the felde of blode vnto this daye. Then was fulfilled y^e whiche was spoken by Jeremy the p^rphet sayeng, and they toke .xxx. syluer plates / the pryse of hym that was valued, whom they bought of the chyldren of Israel, and they gaue them for the potters felde, as the lord ap^oointed me. Iesus stode before the debite, and the debite axed hym / sayenge, Art thou y^e kyng of the Jewes. Iesus sayde vnto hym. Thou sayest, and wheⁿ he was accused of the cheyf preestes and elders, he answered nothyng. Then sayde Pilate vnto hym / herest thou nat how many thyngs they laye against the, and he answered to hym neuer a wo^rde in so moche that the debite meruayled greatly. At the feest y^e debite was wont to deliuer vnto the people a prisoner / whom they wolde desyre. He had then a notable prisoner called Barrabas / and when they were gathered togyther, Pilate sayde vnto them: whether wyl ye that I, gyue lofe vnto you / Barabas or Iesus whiche is called Christe, for he

knew wel, that for enyue they had delyuered hym. When he was set downe to gyue Iudgement his wyfe sent to him sayenge. Haue thou nothyng to do with that iust man / for I haue suffred many thynges this daye in a dreame aboute hym. But the cheyf preetes and the elders had perswaded the people, that they shulde are Barabas / and shulde destroy Iesus. Then the debite answered and sayd vnto them. Whether of twayne wyl ye that I let. lofe vnto you, and they sayd Barabas. Pilate sayde vnto them. What shal I do then with Iesus / whiche is called Christe. They all sayde to hym / let hym be crucified. Then sayde the debyte: what euil hath he done. And they cryed the moze / sayeng / let hym be crucified. Wheⁿ Pilate sawe that he preyayled nothyng, but that moze busyness was made, he toke water and washed his handes before the people, sayeng. I am innocent of the blode of this iust person. And that ye shal se. Then answered all the people & sayde. His blode be on vs / and on our chyldren

chylde. The let he Barabas
loſe vnto them / and ſcourgede
Jeſus and delyuered him to be
crucified. The the ſouldiours
of the debite toke Jeſus vnto
the comen hal. And gathered
vnto hym al the company, and
they ſtryped hym, and put on
hym a purple robe. And plat-
ted a crowne of thornes, & put
vpon his hedde, and a rede in
his ryght hande. And bowed
they knees before hym / and
mocked hym / ſayenge / Hail
kyng of the Jewes / and ſpyt-
ted on hym / and toke the rede
and ſmote hym on the hed. And
when they hade mocked hym /
they toke the rod of hym again
and put his owne reymment on
hym / and lede hym a waye to
crucify hym. And as they cam
out / they founde a man of Cy-
ren, named Symon, hym they
compellede to beare his croſſe.
And when they came vnto the
place / called Golgotha / that is
to ſay / a place of deed mēs ſcul-
they gaue hi byneger to drynk
mengled with gall / and when
he taſted thereof / he wolde nat
drynke / when they had crucifi-
ed hym / they parted his gar-

mentes, and dyd caſte lottes to
fulfyl that was ſpoken by the
prophet. They deuydede my
garmentes amonge them, and
vpon my veſture dyd caſt lott-
and they ſate and watched him
there, and they ſet vp ouer his
hed the cauſe of his deth wryt-
ten. This is the kyng of the
Jewes, and there were two
theues crucified with him, one
on the ryght hande / & and ther
on the lefte. They that paſſed
by, reuyde hym / waggyng
they heedes, & ſayenge. Thou
that deſtroyeſt y temple of god
and buydeſt it in thre dayes,
ſaue thy ſelf, yf thou be the ſone
of god, come downe from the
croſſe, lykewyſe alſo the hye
preeſtes mockyng hym / with
the ſcrybes and elders ſayde.
He ſaued other / himſelf he can
nat ſaue, yf he be the kyng of
Iſrael / let hi now come downe
from the croſſe, and we wyl by-
leue hym / he truſted in god / let
hym delyuer hym now. yf he
wyl haue hym / ſo he ſayde I
am the ſone of god. That ſame
alſo the theues which were cru-
cifiede with hym, caſte in his
teeth / from the fyrte houre was

The Bytels and Gospels.

there darkenes ouer all þe land vnto þe ninth houre. And about the nyynth houre Ihesus cryed wth a loud voyce, sayeng. Ely Ely Lama Albathany. That is to saye. My god / my god, why hast thou forsake me, Some of them that stode there, whē they herde that, sayd This man calleth for Helias. And strait way one of them ranne and toke a sponge and fylled it ful of vyne gre, and put it on a rede, & gaue hym to drynke. Other sayd, let be, lette vs se whether Helias wyll come and delyuer hym. Ihesus cried agayn with a loud voyce and yelded vp the ghost. And beholde the bayle of the temple dyd rent in twayne, fro the toppe to the bottome. And the erth dyd quake. And the stonnes dyd rent, and graues dyd open, and the bodys of many saintes whiche slept, arose and came out of the graues after his Resurreccyon, and came in to the holy cite, and appered vnto many, When the Centurion & they that were with hym watchyng. Ihesus sawe the earthe quake & those thynges whiche happened, they feared greatly

in Englyshe.

sayeng, of a suerty this was the sone of god. And many women were there, beholdyng hym a farre of / which folowed Iesus from Galyle / ministryng vnto hym. Among which was Mary magdalepue, and Mary the mother of James and Ioses, and the mother of zebedes chyldren. When the euen was come there came a ryche man of Aramathia named Ioseph, which sam also was Iesus' discipule. He wet to Pilate & begged þe body of Iesus. Then Pilate commaunded the body to be delyuered, and Ioseph toke the body and wrapped it in a cleane linnen clothe, and put it in his new tombe, which he had hewen out euin in the rocke. And rolled a great stone at the dore of the Sepulchre, & departed. And there was Mary magdaleyn & the mother Mary sittig ouer agaynste the Sepulchre.

The Gospell on Palme Sondag.

The next daye that foloweth good fryday, the hye preestes and Pharyses got theselues to Pilate & sayde. Syr we remembre, þe this deceauer sayde

sayde whyle he was yet alpye.
After .iii. dayes I wyll aryue
agayne. Commaunde therfore
the Sepulchre be made sure,
vntyl the thyrde daye/ lest per
auenture his disciples come &
steale hym away / and saye vn-
to the people / he is ryisen from
death, and the laste errour be
worse then þe fyrst. Pilate sayd
vnto them. Take watchemen,
go and make it as sure as ye
can. And they went and made
the sepulchre sure with watche-
men, and sealed the stone.

The Passyon on good fry-
daye. The. xviij. chapp
ter of Johan. A.

Iesus wēt forth w his discy-
ples ouer the broke Cedron
wher was a gardeyne, into
the whiche he entred with hys
disciples. Judas also, whiche
betrayed hym knewe the place
for Iesus oftymes resorted thir-
ther with his disciples. Judas
then after he hade receaued a
bond of men, and mynisters
of the hye preestes and Phar-
ises, came thither with lanter-
nes and fyrebrondes & wepons
Then Iesus knowyng al thin-
ges that shoulde come on hym,

went forth and said vnto them
Whom seke ye. They answer-
ed hi. Iesus of nazareth. Ies^s
sayd vnto the: I am he. Judas
also which betrayed him, stode
w them, but as soone as he had
said vnto the I am he, they wēt
backewardest & fell to þe ground
and he asked the again. Whom
seke ye. They sayde: Iesus of
Nazareth. Iesus answered: I
sayd vnto you, I am he / yf ye
seke me / let these go theyr way,
that the sayenge myght be ful-
filled which he spake. Of them
whiche thou gauest me, haue
I nat lost one. Symon Peter
had a sworde, and drew it / &
smote the hye preestes seruaunt
and cut of his ryght eare. The
seruaunt's name was Malchus
Then sayde Iesus vnto Peter
put vp thy swerd in to þe sheath
shal I nat drynke of the cuppe
whiche my father hath gyuen
me. Then the company and þe
captayn, and the ministers of
the Jewes, toke Iesus & boude
hym / and led hym away to An-
na fyrst, for he was father i law
vnto Caphas which was þe hie
prest þe sam pere Caphas was he
þe gaue counsel to þe ierows that it
was

The Bytels and Gospels.

was expedyent, that one man shuld dye for the people. And Symon Peter folowede Jhesus and another disciple, that disciple was knowen of the hye preest, and went in with Jhesus in to the Palays of the hye preest but Peter stode at the doze w^oute. Then went out the other disciple, whiche was knowen vnto the hye preest / and spake to the damsell that kept y^e doze and brought in Peter. Then sayd the damsell that kepte the doze / vnto Peter. Art nat thou one of this mans discyples, he sayd. I am nat. The seruantes & the mynsters stode there and hade made a fyze of coles / for it was colde / and they warmede them selues. Peter also stode amonge them, and warmed hym selfe. The hye preest asked Jhesus of his discyples & of his doctrine. Jhesus answered hym: I spake openly in y^e worlde, I euer taught in the Synagoge and in the temple whither al the Jewes resorted and in secrete haue I sayde no thyng / why arest thou me, are they which herde me, what I sayde vnto them, beholde they

in Engleshe.

can tel what I sayde. When he had thus spoken, one of the ministers whiche stode by / smote Jhesus on the face sayenge, answerest thou the hye preest so, Jhesus answered him. Yf I haue euyl spoken beare wytnesse, of the euyl, yf I haue wel spoken why smytest thou me. And Annas sent hym bound vnto Cayphas the hye preeste. Symon Peter stode and warmed hym selfe / and they sayde vnto hym, arte y^e nat also one of his discyples. He denyede it and sayde, I am nat. One of the seruants of the hye preest, his coler whose eare Peter smote of, sayde vnto hym: dyd nat I se the in the gardeyn with hym. Peter denied it agayn, and immediatly the cocke crewe. Then led they Jhesus from Cayphas in to the hall of Judgemente. It was in the moynyng / and they them selues wente nat in to y^e iudgement hall, lest they shuld be defyled, but that they myght eate the Paschall lambe. Pilat then went out vnto them / and sayde. What accusacyon bring ye agaynste this man. They answered and sayde vnto hym yf he

yf he were nat an euyl doer,
 we wolde not haue delyuered
 hym vnto the. Then ſayd Py-
 late vnto them, take ye hym, &
 iudge hi after your owne lawe.
 Then the Jewes ſaid vnto hi,
 it is not laufull for vs to put
 any man to deth. That y wor-
 des of Jeſus myght be fulfyl-
 led, whiche he ſpake, ſygnifi-
 ing what deth he ſhulde dye. Then
 Pylate entred in to the iudge-
 mente hall agayne and called
 Jeſus and ſayd vnto him. Art
 thou the kynge of the Jewes.
 Jeſus answered: ſayeſte thou
 that of thy ſelfe, or dyd other
 tel it y of me. Pylate answered
 Am I a iewe. Thine owne na-
 cyon and hys preeſtes haue de-
 lyuered y vnto me. What haſt
 thou done. Jeſus answered.
 My kyngedome is nat of this
 worlde. Yf my kyngdome were
 of this worlde, then wolde my
 myniſters ſurely fyght that I
 ſhulde nat be delyuered to the
 Jewes. But nowe is my king-
 dome nat from henſe. Pylate
 ſayde vnto hym. Arte thou a
 kynge. Then Jeſus answered.
 Thou ſayeſt that I am a king
 for this cauſe was I borne, &

for this cauſe came I in to the
 worlde, that I ſhuld beare wit-
 neſſe vnto the trueth / and al y
 are of the trueth heare my voy-
 ce. Pylate ſayd vnto hi, what
 thyng is trueth, and when he
 had ſayde that, he wente out a
 gayne vnto the Jewes, & ſayd
 vnto them. I fynde in hym no
 cauſe at all, Ye haue a cuſtome
 that I ſhulde delyuer you one
 loſe at Eaſter. Wyl ye that I
 loſe vnto you the kynge of the
 Jewes. Then cryed they all a
 gayne ſayenge, Nat hym but
 Barrabas: y Barrabas was a
 robber. Then Pylate toke Je-
 ſus and ſcourged him / and the
 ſouldyours wounde a crowne
 of thornes & put it on his heed,
 and they dyd on hym a purple
 garmēt / and ſaid. Hayle kyng
 of the Jewes, and they ſmote
 hym on the face. Pylate wente
 forth agayne / and ſayde vnto
 them, Beholde I bynge hym
 forth to you, y ye may knowe
 that I fynde no faute in hym.
 The came Jeſus forth wearig
 a crowne of thorne and a robe
 of purple, & Pylate ſayd vnto
 them / beholde the man. When
 the hys preeſtes and myniſters
 ſawe

The Bytels and Gospels

lawe hym / they cryed sayenge,
Crucifye him, crucifye hi. Pylate
sayde vnto them. Take ye
hym and crucifye hym / for I
fynde no cause i hi. The Jewes
answered him / we haue a lawe
& by our lawe he ought to dye,
bycause he made hym selfe the
sone of god. Whē Pylate herde
the sayeng, he was the more a-
frayde / and went agayne in to
the iudgement hall / and sayde
vnto Iesus. Whense art thou
but Iesus gaue hym none an-
swere. Thē Pylate sayde vnto
hym / speakest þu not vnto me,
knowest thou nat, that I haue
power to crucifye þu, and haue
power to lose þu. Iesus answered
: Thou couldeste haue no
power at al agaynst me, except
it were gyuen the from aboue.
Therfore he that delyuered me
vnto the / is more i synne, & frō
thensforth sought Pylate mea-
nes to lose him / but the Jewes
cryed sayeng, Vt thou let hym
go, thou art nat Cēsars frende
For who soeuer makethe hym
selfe a kyng / is agaynst Cesar
whē Pylate herde þu sayeng, he
brought iel^s forth & sat downe
to giue sētece i a place called þu

in Englyshe.

pauement / but in the Hebrewe
tonge, Gabbatha, it was the
Saboth euen which falleth in
þu easter fest, & aboute the .vi.
houre / he sayde vnto þu iewes,
behold your kyng. They cried
away w him away w hi cruci-
fy him. Pylate sayd vnto thē /
shall I crucifye your kyng.
The hye preestes answered we
haue no kyng but Cesar. Thē
delyuered he hym vnto them,
to be crucified / & they toke Je-
sus & ledde hym away & he be-
re his crosse, & wente forthe in
to a place called þu place of deed
mens sculles, which is named
i Hebrue Golgotha, wher they
crucifyed hym, & two other w
hym, on eyther syde one, & Je-
sus in the myddes, and Pylate
wrote his tytle, & put it on the
crosse. The wrytyng was. Iel^s
of Nazareth kyng of þu Jewes
This tytle rede many of þu Je-
wes, for the place where Iesus
was crucifyed, was nye to the
Cytie. And it was wrytten, in
Hebrewe, Greke, & Laten. Thē
sayde þu hye preestes of þu iewes
to Pylate. Wryte nat kyng of þu
Jewes, but that he sayd I am
kyng of the Jewes. Pylate
answered

The
answer
that I
sould
cryed
& made
sould
rote, el
wroug
they sa
not de
who n
ture m
saith.
amon
cast lo
suche
stode
moth
Mar
Mar
sus sa
ple st
said I
hold
vnto
moth
dysce
Aste
ued
four
myg
I th
full

answered What I haue writte
that I haue writte. Then the
souldyours / whē they had cru-
cified Iesus toke hys garmēt
& made foure partes, to every
souldour a parte / & also his
cote, the cote was wout seme
wrought vpon thowowe out / &
they said one to another, let vs
not deuyde it, but caste lottes
who shal haue it. That y^e scrip-
ture myght be fulfilled, which
saith, They parted my raymēt
amonge thē / & on my cote dyd
cast lott; & the souldyours dyd
suche thynges in dede. There
stode by y^e crosse of Iesus his
mother, and hys mother syster /
Mary the wyfe of Cleophas &
Mary Magdaleyne. whē Je-
sus sawe his mother & y^e discy-
ple stāding whom he loued / he
said vnto hys mother. womā be-
holde thy sone. Then sayde he
vnto the discyple, beholde thy
mother / and from y^e houre the
discyple toke her for hys owne.
After that whē Iesus percea-
ued that all thynges were per-
fourmed that the scripture
myght be fulfilled, he sayde
I thurst / there stode a vessell
full of byneger by, and they

fylled a sponge wth byneger, &
wounde it about wth ylope, and
put it to his mouth / as sone as
Iesus had receaued of y^e byn-
ger he said it is fynished, & bo-
wed his heed & gaue vp y^e gost
The iewes thē bycause it was
y^e Sabothe euen y^e the bodyes
shulde not remayne vpon the
crosse on y^e Saboth daye / for y^e
Saboth day was an hye day,
besought Pylate y^e they^r leggs
myght be brokē and that they
myght be taken downe. Then
came y^e souldiours & brake the
legges of y^e fyrst, & of the other
whiche was crucified wth Ies^{us}
but whē they came to Iesus &
sawe that he was deed al redy,
they brake not his legges, but
one of y^e souldyours wth a spere
thruste hym in to the syde / and
forthwith came there out blode
& water, and he y^e sawe it bare
recorde, & his recorde is trewe /
& he knoweth y^e he sayth true, y^e
ye myght beleue also, These
thyngs were done y^e y^e scripture
shulde be fulfilled. Ye shal not
broke a bone of him / & againe
another scripture sayth, They
shal loke on hi, whōe they p^{re}sed
* The Gospel on good fridar.

The Bystels and Gospels.

After that Ioseph of Aramathia, which was a discypyle of Iesus, but secretly for feare of the iewes, besought Pilate the he myght take downe the body of Iesus & Pilate gaue hym licence, & there came also Richodemus whiche at the begynnyng came to Iesus by nyght & broughte of Myrr & Aloes mingled togither about an. C. pounde weyght. The toke they the body of Iesu & woude it in linnen clothes w the odoures as the maner of the Jewes is to bury, & in the place where Iesus was crucifyed was a gardeyn & in the gardeyn a newe sepulcre wherin was neuer man layde. There layde they Iesu bycause of the Jewes saboth euen for the sepulcre was nye at hande.

The Bystel on Easter day the fyrst bystel to the Corynthyas
The. v. chapter. C.

Brethrenne purge the olde leuen, the ye may be newe dw... as ye are swete bread. For Christ our Easter lambe is offered by for vs. Therefore let vs kepe holyday, not with olde leuen/ nether with the leuen of malycyousnes & wyckednes,

in Englyshe.

but with the swete breade of purenes & trueth.

The Gospel on Easter day,
The. xvi. cha. of Marke. A.

Mary magdalayne & Mary Jacobi & Salome, ... bought odoures / the they myght come & anoynte Iesus. And erely in the morning the next day after the Saboth daye, they came vnto the Sepulcre, where the stone was rylen & they said one to another / who shall rolle vs awaye the stone from the doore of the Sepulcre. And when they looked / they saw how the stone was rolled awaye, for it was a very great one. And they went in to the Sepulcre / & sawe a yonge man syttyng on the ryght syde clothed in a long whyte garment & they were abashed. And he sayde vnto the, be nat afrayde, ye seke Iesus of Nazarethe which was crucifyed / he is rylen / he is nat here / beholde the place where they put hi but go your way / & tel his dyscyples, & namely Peter he wyl go before you in to Galyle / there shal ye se hi as he sayd vnto you.

The Bystel on the monday in Easter weke. The. x. cha. of the Actes of the Apostels. ff.

The Bytels and Gospels

Peter stode vp amōg þe peo-
ple & sayde vnto them / ye
knowe wel þe Jesus chryst was
preached throughout al Jery,
& began in galile, after þe bap-
tyme whiche Johā preached,
howe god anoynted Jesus of
Nazareth wth the holy ghost, &
with power. Whiche Jes^{us} wēt
about doyng good / & healing
al þe were oppzessed of þe deuyls
for god was wth hī and we are
wytnesses of al thynges, which
he dyd in þe lande of the Jewes
and at Jerusalem, whom they
slew, & hong on tree, him god
reysed vp the thyrde daye, and
shewed hym openly, nat to al þe
people, but vnto vs wytnesses
chosē befoze of god, which eate
& dranke with him, after he a-
roose frō deth. And he comaun-
ded vs to preache vnto þe peo-
ple & testyfy þe it is he that is
ordeyned of god a iudge of
quycke & deed. To hī gyue al þe
prophetes wytnes / þe thoro-
we hys name shal receiue remissio
of synnes al þe byleue i hym. *

The Gospell on the Mon-
daye in the Easter weke.

The. xiiii. chapp.
ter of Luke. C.

in Englyshe.

fo. xliii.

Two of þe dyscyples of Je-
sus wente þe same daye to
a castell whiche was from Je-
rusalē about thre score fo:log^s,
called Emans / & they talked
togyther of al these thynges þe
had happened And it chaūsed /
as they comoned togyther and
reasoned, that Jesus hym selfe
drew nere, & wente with them
but they eyes were holdē that
they could not knowe him and
he sayd vnto the. What maner
of comynycacions are these þe
ye haue one to another as ye
walke & are sadde. And the one
of the named Cleophas answe-
red & said vnto hī, art þe onely a
straūger in Jerusalem, and hast
nat knowen þe thynges which
haue chaūsed there i these day-
es / to whome he sayde what
thynges, & they said vnto hym
of Jesus of Nazareth whiche
was a pphete, mighty i dede &
worde, befoze god and all the
people. And howe the hye
preestes & our rulers deliuered
him to be condemned to deth
& haue crucyfyed him, but we
trusted that it shulde haue ben
he þe shuld haue deliuered isra-
el. And as touchyng all these
f. iii. thynges

The Bystels and Gospels

thinges, to day is euen þ third
 daye, that they were done, ye &
 certeine women also of our cō-
 pany made vs astonied, which
 came erely vnto the Sepulcre
 & founde nat his body, & came
 sayeng þ they had sene a visiō
 of angels, whiche sayd that he
 was alyue, and certeyne of thē
 which were with vs wēt they
 waye to the Sepulcre, & founde
 it euen so as þ womē had sayde
 but him they sawe nat. And he
 sayde vnto them, O folles and
 slowe of herte to byleue al that
 þ pphetes haue spoken, ought
 nat christ to haue suffred these
 thiges & to entre i to his glozi.
 And he began at Moyses & at
 al the pphetes & iterpted vnto
 thē i al scripatures which were
 writte of him & they drewe nye
 vnto þ castell whiche they wēt
 to & he made as though he wol
 de haue gone further, but they
 cōstraned hī saicg, abide w̄ vs
 for it draweth towarde nyght
 & þ day is far passed, & he went
 in. To tary w̄ thē, & it came to
 passe as he sate at meate w̄ thē
 he toke breade, blyssed it, brake
 and gaue to theym and they
 eyes were opened, and they

in Englyshe.

knewe him, & he vanisshed out
 of theyr syght, & they sayde by-
 twene thē selues / dyd nat oure
 hertes burne w̄in vs, while he
 talked w̄ vs by the waye, & as
 he opened to vs the scriptures
 And they arose by þ same houre
 & retourned agayne to Jeru-
 sale, and founde the eleuen ga-
 thered togyther & them þ were
 with thē, whiche sayd the lord
 is risen in dede, and hath ap-
 pered to Simon and they tol-
 de what thynges was done in
 the waye, and how they knew
 hym in brekynge of brede. **¶**
The Bystel on þ tēwpsday i
þ Easter weke. The. xiiij. chapi
ter of the Actes of the

Apposteles. C.

PAule stode by & beckened
 w̄ þ hande & sayde, Ye men
 and brethzen chyldren of þ ge-
 neracyō of Abraham, and who
 soeuer amāg you feared god,
 to you is thī word of saluacyō
 sent. The inhabiteres of ierusalē
 and their rulers / bycause they
 knew hī nat / nor yet þ voyces
 of þ pphetes which are redde e-
 uery saboth day they haue ful-
 filled thē i cōdēpnung hī. And
 whē they founde no cause of deeth
 in hym

in hym / yet desyred they Pylate to kil him, and whē they had fulfilled al that were wyrtten of hym, they toke hym downe from the tree / & put hym in a Sepulcre, But god raised him agayne frō deth / & he was sene many dayes of them which came with hym from Galyle to Jerusalem, which are his witnessnes vnto y^e people. And we declare vnto you, howe that y^e promyse made vnto y^e fathers god hath fulfilled vnto vs their children, in that he raised by Iesus agayne.



The Gospel on tewysdaye i the Easter weke. The. xxiij. chapter of Luke. f.

I Iesus hym selfe stode in the myddes of his dyscyples & sayd vnto thē, peace be to you. And they were abasshed and a frayde, supposynge that they hadde sene a spyrte, And he sayde vnto them. Why are ye troubled, and why do thought^s aryse i your hertes, beholde my handes & my fete, that it is euē my selfe hadle me & se / for spyrtes haue not fleshe and bones as ye se me haue, & whē he had thus spokē he shewed thē

his handes & his fete, & whyle they yet byleuyd nat for ioy, & wondred, he sayde vnto them, haue ye here any meate, & they gaue hi a pece of a broyled fyllhe, & of an hony combe, and he toke it & ate it befoze thē, and he said vnto thē. These are the wordes whiche I spake vnto you, whyle I was yet to you & al must be fulfilled which were wyrtte of me in y^e lawe of Moyses, & in the prophetes, & in the Psalmes. Thē opened he their wyrttes, that they might vnderstāde y^e scriptures, & sayd vnto them, thus is it wyrtte, & thus it behoueth chryst to suffre, and to rylse agayne frō deth the. iij. day. And y^e repentaunce & remission of synes shuld be preached in his name amōg al naciōs.

The Bystel on y^e wednyfday i the Easter weke. The. iij. chapter of y^e actes of the appostles. C.

Peter openyng his mouthe sayd / ye men of Israel & al ye y^e feare god / heare God of Abraham Isaac & Jacob / y^e god of our fathers hath glorified hys sone Iesus, whō ye betraed & denied i the p^resence of Pylate when

when he had iudged hym to be losed, but ye denyed the holy ghost & iust and desired a Murdier to be gauen you, & kyled the lord of life whom god hath reysed frō deth, of þ which we are witnesses, & nowe bʒethren I know þ thowwe ygnoraunce ye dyd it/as dyd also your heddes/but god which shewed be fore by þ mouth of al hʒ pphetes þ Chʒiste shuld suffre, hath thus wylse fulfyllid it, Repent therfore & tourne, þ your sines may be done away.  

C The Gospell on þ wednysday i the Easter weke. The. xxj chapter of Iohʒ. A.

After þ Jesus shewed him selfe agayne to hʒ dyscyples at the see of Tiberias And on thʒ wylse shewed he hi selfe. There were together Symō Peter & Thomas which is called Didimus. And Nathanael of Cana a cytie of Galyle & the sonnes of zebedes/& two other of the disciples. Symon Peter said vnto thē I go a fischynge. They sayd vnto hym, we also wyl go w þ. They wēt theyʒ way & entred in to a shyp

strayte waye, and that nyghte caught they nothyng/but whē the mornynge was nowe come Jesus stode on the shore, neuer theles the dyscyples knewe nat that it was iesus. Jesus sayde vnto them, syʒ haue ye any meate. They answered him no and he sayd vnto thē/caste out the net on the ryght syde of the shyp, & ye shal fynde. They cast out & anone they were nat able to drawe it, for the multytude of fyslhes. Then sayde the dysciple whom Jesus loued vnto Peter, it is þ lord. Whan Symon Peter herde þ it was the lord, he gyʒde his mantel to hi for he was naked, & sprang i to þ see. The other disciples came by shyp, for they were not farre frō lādē, but as it were two hōdred cubytes & they drewē the nette with fyslhes As sone as they were come to lande, they sawe hote coles and fyslhe laid thereon, and bʒeade. Jesus sayde vnto them, bʒynge of the fyslhe whiche ye haue caughte Symon Peter stepped forthē and drewē the nette to lande full of greate fyslhes an hōdred and .liii. and for all there were

Th
were
nette
to th
And
are t
they
Jesu
and g
wyle
tyme
disci
sen a
C
So
cal
p

M
com
the v
the v
is it
but
sus
Jesu
wat
only
and
wyt
tru
bear
ther

The Bytels and Gospels.

were so many / yet was nat the nette broken. Jesus sayd vn- to them / Come and dyne. And none of þe disciples durste are hym, what arte thou, for they knewe þe it was the lord. Jesus then came & toke breade and gaue them / and fythe lyke wyse. And this is now þe thyrd tyme þe Jesus appered to his disciples, after that he was risen agayne from death.

The Bytelle on the fyrste Sondag after Easter daye called lowsondaye, the fyrst bytelle of Johan and the fyfte chapter. C.

Most dere beloued brethren Mail þe is borne of god ouercommeth þe world, and this is the victorie that ouercommeth the worlde, euē our fayth / who is it that ouercometh þe worlde, but he which byleueth that Jesus is the sone of god. This Jesus christ is he that came by water and blode / nat by water only, but by water and blode, and it is the spirite that bereth wytnesse, bycause the spirite is truth, for there are thre which beare recorde in heuen / the father, the worde, and the holy

in Englyshe. Fo. xrb.

ghost, and these thre are one, for there are thre which beare recorde in earth. The spirite, the water, and blode, and these thre are one, yf we receaue the wytnesse of men, the wytnesse of god is greater, for this is the wytnesse of god, which he testified of his sone. He that byleueth on the sone of god, hath wytnesse in hym selfe.

The Gospel on þe fyrst Sondag after Easter daye called lowe sondaye, the xx. chapter of Iohn. C.

The same daye at nyght, which was the morowe after the Saboth daye, when the doores were shutte / where þe discyples were assembled togyther for feare of the Jewes, came Jesus, and stode in the myddes, and sayde to them. Peace be with you, and when he hade so sayde, he shewed vnto them his handes, and his syde. Then were the discyples glad / when they saw the lord. Then sayde Jesus to them agayne. Peace be with you. As my father sent me / euē so send I you, and when he had sayde that, he brethed on them & sayde

C. i.

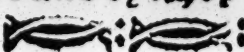
The Pistels and Gospels.

vnto them. Receaue the holy ghost, who soeuer synnes ye remyt, they are remytted vnto them and who so euers synnes ye retayne, they are retayned, but Thomas one of the twelue called Didim⁹, was nat with them when Iesus came, the o^rther disciples sayd vnto hym. We haue sene the lord, and he sayd vnto them. except I se in his handes, the prynt of the nayles, and put my synger in the hooles of the nayles, and thruste my hande in to his syde I wyl nat beleue. And after. viii. dayes agayne, his disciples were within, and Thomas with them. Then came Iesus when the doores were shut and stode in the myddes, and sayde. Peace be with you, after that said he to Thomas, bring thy synger hyther, and se my handes, and bynge thy hande and thruste it in to my syde, & be nat faythlesse, but beleuyng Thomas answered and layde vnto him, my lord and my god Iesus sayde vnto hym. Thomas because thou hast sene me therfore thou byleuest. Happy are they that hath nat sene, and

In Englyshe.

yet bilue. And many other signes dyd Iesus in the p^reience of his disciples, which are nat wyrtten in this boke. These are wyrtten that ye myght byleue that Iesus is Christe the sone of man, and that in byleuyng / ye myght haue lyfe thowt we his name.

[The Pistel on the. ii. Son day after Easter daye y^e first pytel of Peter. the. ii. chapter. C,

Most dere beloued breth^re Christe suffred for vs, leuyng vs an example, that ye shuld folowe his steppes, which did no synne. neyther was there gyfte found in his mouth, wiche when he was reupled, reupled nat agayn, when he suffred, he thretened nat, but comytted the cause to hym that iudgeth ryghteously, which his owne selfe bare our synnes in his body on y^e tree, that we shuld be deliuered from synne and shulde lyue i right wysenes. by whose stryppes ye were healed, for ye were as sheape going astraye, but are now returned vnto the shepherde and byshop of your soules. 

The

The Bystels and Gospels.

The Gospell on the second
Sonday after Easter dave

The .x. chapiter of
Johan. C.

Iesus said to his disciples
I am the good shepherd,
the good shepherd gyueth
hys lyfe for the shepe, an hyred
seruaunt, which is nat the shep
herd/neyther the shepe are hys
owne, seyth the wolfe comyng
and leaueth the shepe and fly
eth, and the wolfe catcheth the
and scattereth the shepe. The
hyred seruaunt flyeth, bycause
he is an hyred seruaunt, and ca
reth nat for the shepe. I am the
good shepherde, and knowe
mine, and am known of mine
As my father knoweth me/euē
so knowe I my father, And I
gyue my lyfe for the shepe/and
other shepe I haue whiche are
nat of this fold, them also must
I brynge, that they may heare
my voyce, and that they may
be one floke, and one shepherde

The Bystell on the. iij. So
after Easter dave The fyrste
pistel of Peter p. ii. cha. C.

Most dere beloued brethre
I beseeche you as straun
gers and pylgrimes/abstayne

In engylshe. Fo. xxi.

fro flesshly lustes/ which fyght
agaynst the soule and / se that
ye haue honest conuertacyon
amonge the gentyles that they
whiche backbyte you as euyl
doars may se your good wo
kes & prayse god in the dave of
visytacyō / submit your selues
vnto al maner ordinaūce of mā
for the lordes sake / whether it
be vnto the kyng as vnto the
cheyfe heed, other vnto the ru
lers/as vnto them that are sent
of hym / for the punysshement
of euyl doars/ but for the laude
of them that do well / for so is
the wyl of god, that ye put to si
lence the ignorauncye of the fo
lyshe men/ as free / and nat as
haupng the libertye for a cloke
of malycyousnes but euen as
the seruautes of god, honour
al men/ loue brotherly felyshyp
feare god & honour the kyng,
seruautes obey your maysters
with all feare, nat onely yf they
be good and courteous / but al
so thoughe they be frowarde,
for it cometh of grace in Christ
Iesus our lord.

The Gospel on the. iij. So
day after Easterday p. xvi.
cha. of Iohn. D.

C. ii. Iesus

The Bystels and Gospels.

Iesus sayd to his disciples after a whyle ye shal nat le me / and agayne after a whyle ye shal se me, for I go to the father / then sayde some of his disciples betwene them selues, what is this that he sayth vnto vs / After a whyle ye shal nat le me, and agayn after a whyle ye shal se me, and that I go to the father. They sayd therfore what is this that he saith after a whyle, we can nat tell what he sayth. Iesus perceaued that they wold are hym / and sayd vnto them. This is it that ye enquire of bytwene your selues, / that I sayd after a whyle ye shal nat le me, and agayne / after a whyle ye shal se me. Verely verely / I say vnto you, ye shall wepe and lament, and the worlde shal reioyce, ye shal sorrowe / but your sorrowe shall be turned to ioye, A woman whē she tranayleth hath sorrowe, because her houre is come, but as soone as she is deliuered of y child, she remembreth nomore the anguyllhe, for ioye that a man is borne in to the wolde. And ye now are in sorrowe, but I wyl se you agayn. And your

in Englyshe.

hertes shall reioyce, and your ioye shal no mā take from you

The Bystel on the. iiii. So daye after Easter daye. The fyrst chap. of James. C.

Most dere beloued brethren Meury good gyfte, and euery pertyte gyfte, is from aboue and commeth downe, from the father of lyght / with whom is no varyablenes, neyther is he chaunged vnto darkenes. Of his owne wyl begate he vs w the word of lyfe / that we shulde be the fyrst fruytes of his creatures. Wherfore dere brethren lette euery man be swyfte to heare, slowe to speke / and slowe to wrath, for the wrath of man worketh nat y which is ryghte^o before god. Wherfore laye a parte all fylthynges, al superfluyte of malycyousnes. And receaue with mekenes y word that is gratted in you / whiche is able to saue your soules.

The Gospel on y. iiii. So day after Easter daye y. xvi. chapter of Iohn. B.

Iesus sayd to his disciples / I now I go my waye to hym that sent me. And none of you areth me, whyther goest thou, but

The Bystels and Gospels.

but by cause I haue layde iuche thynges vnto you, your hertes are ful of sorowe. Neuertheles I tell you the trueth, it is expedient for you that I go awaye for yf I go nat awaye, that comforter wyl nat come vnto you, but if I departe I wyl sende hym vnto you. And when he is come, he wil rebuke y^e world of synne, and of ryghtwysenes and of iudgement of synne, by cause they byleue nat on me, of ryghtwysenes, by cause I go to my father, and ye shall se me no more. And of iudgement, because the cheyfe ruler of thys worlde is iudged all redye. I haue yet many thynges to say vnto you, but ye can nat beare them awaye now. Howbeit when he is come, I meane the spirite of truth, he wil tech you all truth. He shall nat speake of hym self, but what soeuer he shall heare, that shall he speke, & he wyl shew you thing to come he shall glozifye me / for he shall receaue of mine & shall shew vnto you, All thynges y^e the father hath, are myne. Therfore sayd I vnto you, that he shall take of myne and shewe vnto you.

in Englyshe. Fo. xxvii.

The Bystel on the. v. Son day after Easter day / whych is the next sonday betore y^e crosse dayes, y^e fyrst cha. of James. D.

Most dere beloved bres
then se that ye be doers
... of the worde / and nat hearers onely, deceayng youre owne selues with sophistrye for yf any heare the worde and do it nat, he is lyke vnto a mā that beholdeth his bodely race in a glasse, for as soone as he hath loked on hym selfe he goeth his waye / and hath immediately forgotten what his fassioⁿ was / but who soeuer loketh in the parfyte lawe of lybertye and continueth therein (yf he be nat a forgetful hearer / but a doer of the worde) he shall be happye in his dede, yf any man amonge you seme deuoute / and refrayne nat his tonge / but deceyue his owne herte / this mānes deuocyon is in vayne. Pure deuocyon and vndefiled before god the father / is this. To visite the frendles & wydowes in theyr aduersite / and to kepe himself vnspotted from y^e worlde

G. iii.

The

The Bystels and Gospels.

The Gospel on the. v. Son
day after Easter day which
is the next sondaye before
the Crosse dayes y. xvi.
cha. of Iohn. E.

Iesus sayde vnto his discy-
ples, verely verely I say vn-
to you / whatso euer, ye shall
aske the father in my name, he
wyl gyue it you / hether to haue
ye asked nothynge in my name /
aske and ye shall receaue it. &
poure ioye may be full. These
thynges haue I spoken vnto
you in prouerbes / the time wil
come, when I shall speake no
more to you in prouerbes, but
I shall shew you playnly from
my father. At that dape shall ye
aske in my name, and I saye
nat vnto you that I speake vn-
to my father for you. For the
father hym selfe loueth you, by
cause ye haue loued me, & haue
byleued that I came out from
god. I wente out from the fa-
ther and came in to the worlde.
I leaue the world agayne / and
go to the father. His disciples
sayd vnto hym: beholde nowe
speakest thou playnly, and y-
blest no prouerbes. Now we
know that thou vnderstandest

in Englyshe.

al thynges, and nedest nat that
any man shulde aske the any
questyon. Therfore byleue we
that thou comest from god.

The Bystell on Mondaye
in the Crosse dayes. The. v.
Chap. of James. D.

Most der beloued brethren
knowlege poure fautes.
... one to another, and praye
one for another, that ye maye
be healed. The prater of a right
teous man auayleth moche / yf
it be feruent. Elias was a mā
in daunger to trybulacyon as
we are / and he prayed in his
prayer / that it myght nat raine
And it rayned nat on the earth
by the space of thre yeres and
syre monethes. And agayne he
prayeth / and the heuen gaue
rayne; & the erth brought forth
her frute, if any of you erre fro
the truth and another conuert
hym, let the same knowe / that
he which conuerted the synner
from going a straye out of his
waye / shall saue a soule from
deth / and shall hyde the multy-
tude of synnes.

The Gospell on Monday
in the Crosse dayes the. xi.
Cha. of Luke. B.

Iesus

The Bystels. and Gospels.

Iesus laid vnto his disciples
whiche of you shulde haue
.. a frende, and shulde go to
him at mydnyght, and sayd vn
to hym / frende lend me thre lo
ues for a frende of myne is com
out of the waye to me / and I
haue nothing to set befoze hym
and he within shulde answere
and said: trouble me nat / now
the doze is nowe shytt / & my ser
uautes are with me in the cha
ber. I can nat arple and gyue
them vnto the. I say vnto you
thoughe he wyl nat arple and
giue hi bicause he is his frende
yet bycause of his importuni
te he wold rple / and gyue hym
as many as nedeth, and I saye
vnto you / aske / and it shal be
geuen you. Seke and you shal
fynde knocke / and it shal be ope
ned vnto you / for euery one þ
asketh receaueth, and he that
sekefsh fyndeth / and to him that
knocketh shal it be opened. yf
the sone aske breade of any of
you, that is a father, wyl he
gyue hym a stone. Or if he aske
fyshe / wyl he for a fyshe gyue
him a serpent: Or if he aske an
egge, wyl ye offre him a Scor
ppon: yf ye then whiche are

In Englyshe. Fo. xxviii.

euyl, can gyue good gyftes vn
to your chyldren: How moche
more shal your father of heuen
gyue the holy ghoost to them
that desyre it of hym.

**The Bystell on the ascensy
on euen. The. iiii. chapiter
of the Actes of the
Appostels. G.**

The multytude of them þ
beleueth were of one hert
.. & of one soule. Also none
of them sayde, þ any of the thin
ges whiche he possessed was
his owne, but had althingi co
mon, and with great power
gaue the Appostels wytnes of
the Resurreccion of oure lord
Jesus Christ, and great grace
was withth em all. Neyther
was ther any amonge them þ
lacked, for as many as were
possessors of landes or houses
sold them and brought þ price
of the thynges / whiche were
solde and layde it downe at the
Appostels fete, and distribucy
on was made vnto euery man
accordyng as he had nede.

**The Gospel on the assency
on euen þ. xvii. Chapptes
of Johan. A**

Jesus

The Epistels and Gospels.

Iesus lyfted vp his eyes to heuen and sayde / father the . . . houre is come / gloryfy thy sone , that thy sone may gloryfy the. As thou hast gyuen him power ouer all fleshe , that he shulde gyue eternall lyfe to as many as thou hast gyuen hym. This is lyfe eternall that they myght knowe the , that onely very god: and whom thou hast sent Iesus Ch:ist. I haue glorified the on the earth. I haue finished the worke which thou gauest me to do , and nowe gloryfy me thou father with thyne owne selfe / w the glory which I had with the per the worlde was. I haue declared thi name vnto those whiche thou gauest me out of y worlde, Thyne they were and thou gauest the me / and they haue kepte thy sayenges. Now haue they knowen that al thinges whatsoeuer thou hast gyuen me, are of the. For I haue gyuen vnto them the wordes , whiche thou gauest me / and they haue receyued them / and haue knowne surely that I came out from the / and haue beleued that y dydest send me. I pray for them,

in Englyshe.

I prayed nat for the worlde , but for them whiche thou hast gyuen me / for they are thine / and al myne are thyne, & thyne are myne / and I am gloryfied in them. And nowe am I no more in the worlde ; but they are in the worlde and I come to y.

The Epistell on the Ascension daye. The fyrste chap. of the Actes of y Apostels.

Chap. I.

Synt Luke whiche wrote the Actes of the Appostels laych in y former treatyse (dere frend Theophilus) I haue writen of all that Iesus began to do / and teache vntyll the daye in the whiche he was taken vp after that he thourghe the holy ghoost hath gyuen commaundementes vnto the Appostels / which he had chosen / to whom also he shewed hym selfe a lyue after his passyon , by many tokens apperyng vnto them forty dayes, and spake vnto them of the kyngdome of god , and gathered them to gyther , and commaunded them that they shulde nat departe from Ierusalem, but to waite for y promise of

The Pytels and Gospels.

in Englyshe. fo. xxix.

of the father, whereof ye haue
herde of me. For Iohan bapty
sed with water / but ye shall be
baptised with the holy ghost,
and that within this fewe day
es. When they were come to
gyther, They asked of hym sai
enge. Lorde wylte thou at this
tyme restore agayne the kyng
dome to Israel: He sayed vnto
them, it is nat to ye to know y
tymes or seasons which the fa
ther hath put in hys own power
but ye shall receaue power of
the holy ghoſte, whiche shall
come on you. And ye shall be
wytnesses vnto me in Ierusa
lem / and in all Jewry / and in
Samary / and euen vnto the
worldes end, and whan he had
spoken these thynges / whyle
they beheld he was taken vp &
a cloude receaued hym vp out
of theyr syght / and whyle they
loked stedfastly vp to heuen as
he went, Behold two men stoode
by them in whyte clothynge
which also sayd / ye men of Ga
lyle: Why stand ye gasyng vp
in to heuen. This same Iesus
whiche is taken vp from you
into heuen, shall so come, euē as
ye haue sene hym go in to heuē

The Gospel on the Assenti
on daye the xvi. chapitre
of Marke. C.

After that Iesus appe
red vnto the eleue as they
sate at meate / and cast in theyr
teth theyr vnbelefe / and hard
nes of herte / because they bele
ued nat them / whiche had sene
hym after his resurreccyon / &
he sayde vnto them / Go ye in to
all the worlde / and preache the
Gospel to al creatures: and he
that byleueth, and is baptyſed
shall be saued, and he that byle
ueth nat shall be dāpned. And
these sygnes shall folowe them
that shall byleue in my name /
they shall cast out deuyls / and
shall speake with new tonges,
and shall kyll serpentes, and yf
they drynk any deedly thyng,
it shall nat hurte the / they shall
laye theyr handes on the sycke
and they shall recouer. So the
when our lorde Iesus had spo
ken vnto the, he was receaued
in to heuen, and is sette downe
on the ryght hande of god, and
they went forth, and preached
euery where. And pwer lorde
wrought with them, and con
fyrmed theyr preachynge with
H. I. miracles

The Bytels and gospels.

myracles folowynge.

The Bytel on y sonday after the assencion daye y fyrst bytel of Peter and the .iiii. chapter. B.

Most dere beloued brethren be ye discrete, and watche . . . in prayers, but aboue all thynges / haue feruent loue among you, for loue couereth y multitude of synnes. Be ye harbours one to another / and y without grudgyng, as euery man hath receaued y gifte, minister the same one to another, as good ministers of y manyfolde grace of god, yf any man speke, let hym talke as though he spake the wordes of god, yf any man minister, let hym do it as of the habyltye which god ministrereth vnto hym, that god in al thynges may be glorified thorowe Iesus Christe.

The gospel on the sondaye after the Assencion daye the .xv. Chapter of Iohn. D.

Iesus sayde vnto his disciples / whē the comforter is come whome I wyll send vnto you from y father, which is the spirite of verite / whiche procedeth of the father, he shall

in Englyshe.

testifie of me and ye shal beare wytnes also, bycause ye haue ben with me from y beginning These thinge haue I said vnto you / bycause ye shulde nat be hurte in your fayth. They shal excommunicate you, ye y time shal come / that who soeuer kyleth you, wyl thynke y he doth god true seruyce. And such thinges wyl they do vnto you, bycause they haue nat knowen y father, neyther yet me. But these thynges haue I tolde you that when y houre is come / ye myght remember them that I tolde you so.

The Bytel on Wytson sonday the second Chap. of the actes of y Apostels. A.

When the fyftyth daye was come which is Wytson sondaye / the Appostels with one accorde were gathered to gyther in one place. And sodenly there cam a sounde from heuē, as it had ben the commynge of a myghty wynde / and it fylled al y house where they sat. And there apered vnto them clouen tonges / as they had bene fyre, and it late vpon each of them / and they were all fylled with the

the holy ghoost / and began to
speake with other tonges / euē
as the spirite gaue them vtter-
raunce. There were dwellyng
at Jerusalem Jewes / deuoute
men, which were of al nacions
vnder heuen. when this was
noyed aboute, the multitude
came to gyther, and were asto-
nyed / bycause that euery man
herde them speake in his owne
tonge. They wondered al and
metuayled sayeng among thē
selues / loke are nat all these
whiche speake of Galyle, and
howe heare we euery man his
owne tonge, wherein we were
borne: Parthyans, Medes,
and Elamites, and the inhabi-
ters of, Melopotamia, of Jew-
ry, Capadocia. Pontus, and
of Asia, Phrygia. Pamphilia,
and of Egipte, and of the par-
tyes of Libia, whiche is belyde
Sirene, and straungers of Ro-
me, Jewes, and Proselitites
Grekes, & Arabians, we haue
herde them speake w our own
tonges the great work of god

Iesus sayde vnto his disci-
ples / yf any man loue me,
.. and wyl keape my sayen-
ges, My father also wyl loue
him & we wyl come vnto hym,
and wyl dwell with hym. He
that loueth me nat, kepeth nat
my sayenges, and the wordes
whiche ye heare are nat myne
but the fathers which sent me.
This haue I spokē vnto you
beyng yet presente with you,
but the comforter whiche is y
holy ghoost (whome my father
wyl gyue in my name) shall
teache you all thynges / and
brynge all thynges to your re-
membraunce, what so euer I
haue tolde you, Peace I leaue
with you, my peace I gyue vn-
to you, nat as the worlde gy-
ueth, gyue I vnto you, let nat
your hartes be greaued, ney-
ther fere ye, ye haue herd how
I sayd vnto you, I go & come
again vnto you, yf ye loued me
ye wolde verely reioyce, by-
cause I sayd, I go vnto the fa-
ther, for the father is greater
then I. And now haue I shew-
wed you befoze it com, y when
it is come to passe. ye myght
byleue. Hereafter wyl I nat
H. ii. talke

The Gospel on Wytson sō-
daye the. xiiii. Chapter of
Johñ. C.

The Bystels end Gospels,

talke many wordes vnto you ,
for þ cheyf ruler of this worlde
cōmeth and hath naught in me,
but that the worlde may know
that I loue þ father, and as the
father gaue me commaun-
dement, euen so do I.



The Bystell on þ mondaye
in the Wytson weke þ. x. cha.
of þ Actes of þ Apostels. ff.

Peter opened his mouth
and sayd, Iesus cōmaun-
ded vs to preache vnto
the people and to testifye, that
it is he that is ordeyned of god
a iudge of quyke and deed, to
hym gyueth all the prophetes
wytnes, that thozow his name
shall receaue remissio of synes,
all that byleue in hym. Whyle
Peter yet spake these wordes,
the holy ghoſt fell on all them
whiche heard his preachyng.
And they of þ Circumciſyon,
whiche beleued were astoynd
as many as came with Peter,
because þ on the gentyles also
was shed out þ gyft of the holy
ghoſt, for they herd thē speake
in tonges and magnifye god.
Thē answered Peter can any
mā forbide water þ these shulde

in Englyſhe.

nat be baptised, which haue re-
ceaued þ holy ghoſt as well as
we. And he commaūded them
to be baptised in þ name of our
lozde Iesus Chryste.

The Golpell on Mondaye
in þ Wytson weke the. iiii.
Chap. of Iohn. B.

Iesus sayde vnto a ruler as
I mouge þ Pharyſes God so
.. loued the worlde, þ he gaue
his onely ſone for the entent, þ
none that beleue in hym shulde
peryshe, but shulde haue euer-
laſtyng lyfe, for god sent nat his
ſone in to þ worlde to condēpne
the worlde, but that the worlde
thozowe hym myght be ſaued.
he þ beleuyth on hym shall nat
be condempned. but he þ bele-
ueth nat is condēpned al redy/
because he beleued nat in the
name of the onely ſone of god.
And this is þ condempnacion.
That light is com i to þ worlde
& the men haue loued darknes
more thē light because they de-
des were euyl, for euery man þ
doth euil hateth þ light neither
cōmeth to lyght leſte his dedes
shulde be reproued but he that
doeth the trueth cometh to þ
lyght, that his dedes myght be
known

The Bytels and Gospels.

known, how that they are wrought in god.

The Bytell on þ̄ tewysday in þ̄ wytsone weke the. viii.

Cha. of the Actes of the Apostels. B.

When the Apostels whiche were at Jerusalem herd say þ̄ Samaria had receaued the worde of god; they sent vnto them Peter & Iohn, whiche when they were come, prayed for them, þ̄ they might receaue þ̄ holy ghost, for as yet he was come on none of them, but they were baptised onely in þ̄ name of Christ Jesu. Thei layde they theiʒ handes on them and they receaued the holy ghost,

The Gospell on þ̄ tewysday in the Wytsen Weke the. x. Chapter of Iohan. A.

Iesu sayd vnto his disciples verely verely I saye vnto .. you who so euer etreth nat in by the doze in to þ̄ shepe fold but cluneth vp some other way he is a thefe, and a robber. He that goeth in by the doze / is þ̄ shepherd of the shepe. To this man the Porter, openeth the doze, and the shepe here his

in Englyshe. Fo. xxxi.

voyce / and he calleth his owne shepe by name, and he leadeth them out, & when he hath sent forth his owne shepe, he goeth before them, and þ̄ shepe folow hym, for they knowe his voyce. A straunger they wyl nat folowe, but wyl fly from him, for they know nat þ̄ voyce of straungers. This maner of sayenge I poken Iesus vnto them, & they vnderstode nat what thynges they were / whiche he spake vnto them. Then sayde Iesus vnto them agayn. Verely verely I say vnto you / that I am the doze of the shepe. All euen as many as came before me, are theues & robbers, but the shepe dyd nat heare them. I am the doze / by me yf any man entre in, he shal be safe, and shal go in and out, and fynde pasture.

The thefe commeth nat but for to steale, kil, and destroy, I am come þ̄ they myght haue lyfe / and haue it þ̄ moze habūdantly

The Bytel on Wednyday in the Wytsen weke þ̄. ii. cha. of þ̄ Actes of þ̄ Apostels. C.

Peter stept forth with the eleuen / & lyfte vp his voyce and sayde vnto them / yemen of
H. iii Jewry

The Bystels and Gospels.

Jewy and al ye that inhabyte
Jerusalem, be this knowe vn-
to you, and with your eares
here my wordes. These are nat
dronke as ye wene for it is yet
but the thynde houre of the day
but this is that which was spo-
ken by the prophet Iohell. It
shal be in the laste dayes (sayth
god) of my spirite I wyl pow-
re out vpo all fleshe, and your
sones and your daughters shal
prophesye, and your yong men
shal se byspons, and your olde
Men shal dreame dreames,
and on my seruauntes, and on
my hand maydens. I wyl pow-
re oute of my spyrte in those
dayes, and they shal prophesy,
and I wyll shewe wonders in
heuen aboue / and tokens in y
earth byneth, blode and fyre &
the vapour of smoke. The son
shal be turned in to darknes,
and the moone in to blode, be-
fore that gret and notable day
of the lord shal come, and the
tyme shal come, that who so
euer shal cal on the name of the
lorde, shal be saued.

The Gospel on the wednis-
daye in Wytson weke the
vi. Cha. of Iohn. C.

in Englyshe.

Iesus saio vnto his disciples
and to the company of the
Jewes. No man can come vnto
me except my father whiche
hath sente me drawe hym, and
I wyl rayse hym vp at the last
daye. It is wrytten in the pro-
phetes. And they shal all be
taught of god. Euery man
whiche hathe herde and lerned
of the father cometh vnto me,
nat that any man hathe sene y
father / saue he which is of god
The same hath sene the father.
Verely verely, I say vnto you
he that beleueth on me hath e-
uerlastyng lyfe. I am y breade
of lyfe, your fathers dyd eate
Manna in wyldernesse, and
arre deed. This is the breade
whiche commeth from heuen,
that he whiche doth eate of it,
shulde nat dye. I am that ly-
uynge breade which came down
from heuen, yf any man eate
of this breade, he shal lyue for
euer. And the breade that I wyl
gyue is my fleshe / which I wil
gyue for the lyfe of the worlde.

The Bystell on Crinyte
Sondaye. The. iiii. Cha-
piter of y Reuelacyon
of saynt Iohn. A.

I looked

The Bystels and Gospels.

Loked vp and sawe a doze
open in heuen, and the fyrst
voyce whiche I hearde / as it
were of a trompette talkyng
with me / whiche sayde, come
vp hyther, and I wyl shewe
the thynges whiche muste be
fulfyllled here after / and imme-
diatly I was in y^e spirite / and
beholde, a seate was put in he-
uen and one sate on the seate,
and he that sat was to loke vp
pon lyke vnto a Iasper stone,
and a Sardoyne stone, & there
was a rayne bowe aboute the
seate, to loke vpon lyke vnto
an Emeralde / and aboute the
seate were, xxiij. seates, and I
saw on the seates. xxiij. elders
syttynge clothed in whyte ray-
ment, and had on theyr hedes
crownes of golde, and out of
the seate proceded lyghtniges,
and thondrynges and voyces,
and there were. vii. lampes of
fyre burnyng before the seate /
whiche are the. vii. spirites of
god / and before the seate there
was a see of glasse, lyke vnto
CrySTALL / and in the myddes of
the seate, and rounde aboute y^e
seate / were. iiii. beestes full of
eyes before and behynde, and

in Englyshe. Fo. xxxii.

the first beest was lyke a lyon,
the seconde beest lyke a Calfe /
and the thyrde beest had a face
as a man, and the fourthe beest
was lyke a flyeng Eagle, and y^e
fowre beestes had ecche one of
them. vi. wynges about hym,
and they were ful of eyes with
in, and they had no rest day net-
ther nyght sayeng. Holy / holy /
holy / lord god almighty which
was / and is / and is to come.
And when these beestes gaue
glozy, honour, and thanks to
hym that sate on y^e seate, which
lyueth euer more, the. xxiij. el-
ders fell downe before hym y^e
sate on the trone and worshyp-
ped hym that lyueth euer, and
caste theyr crownes before the
trone sayeng, thou art worthy
lorde to receaue glozy, honour,
and power, for thou hast crea-
ted al thinges, & for thy willes
sake they are & were created.

**The Gospel on Trinite son-
daye. The thyrde Chapter
of Iohn. A,**

There was a man of the
Pharises named Nicho-
denus / a ruler among y^e Jew-
es, He came to Iesus by nyght
and sayde vnto hym. Mayster
we

The Bystels and Gospels,

in Englyshe.

We know that þu arte a teacher,
whiche art come from god, for
no man coulde do suche mira-
cles as þu dost/except god were
with hym. Jesus answered &
sayd vnto hym. Verely verely
I say vnto the, except þu a man
be bozne a newe, he can nat se þu
kingdome of god. Nichodemus
sayd vnto hym. How can a mā
be bozne when he is olde? Can
he entre in to his mothers wōbe
& be bozne agayne? Jesus an-
swered. Verely verely I saye
vnto the, except that a man be
bozne of water, & of the spirite,
he can not entre into the kyng-
dome of god. That whiche is
bozne of þu flesshe, is fleshe, and
that which is bozne of þu spirite
is spirite, Meruayle nat þu I
sayd to the / ye must be bozne a
new. The wind bloweth wher
he lysteth, and thou hearest his
sōūd / but þu canst nat tell whēse
he cōmeth, & whither he goeth.
So is euery man þu is bozne
of the spirite. Nichodemus an-
swered & sayd vnto hym / howe
can these thynges be. Jesus an-
swered & sayd vnto hym, Arte
thou a maister in Israel, & kno-
west nat these thynges. Verely

verely I say vnto þu we speake
that we knowe, & testifye that
we haue sene, & ye receaue nat
our witnes, yf I haue told you
erthly thynges, & ye haue nat
byleued, how shulde ye byleue
if I shal tel you heuenly thiges
And no man hath ascended vp
to heuen / but he þu came downe
from heuen / that is to say the
sone of man, which is in heuē.
And as Moyses lyfted vp the
serpent in wyldernes / euen so
must þu sone of mā be lyfted vp,
that no man which bileueth in
him perissh, but haue eternal lif

The Bystel on Corpus xpi
day þu fyrst bystel to the Co-
rinthians / & the. xi. cha. C.

Brethren that which I ga-
ue vnto you I receaued of
the lord, for þu lord Ies^{us} Christ
the same nyght in þu whiche he
was betrayed toke breade and
thanked & brake, and sayd: take
ye and eate ye this is my body
whiche is broke for you. This
do ye in the remembraunce of
me, after þu same maner he toke
the cup when supper was done
sayenge. This cup is the new
Testament in my blode, this
do as ofte as ye drynke it. in
the

The
the re
often
de, an
ye sha
till he
euer O
dynk
ly, sh
blode
therfo
so let
dynk
eteth
eateth
damp
kethe
des be
C
da

I
ple
.. þ
te in d
in ded
the, &
leth i
byupn
euen
he tha
me. C
came
father

The Bystels and Gospels.

the remembraunce of me, for as often as ye shal eat this breade, and drynke of this cuppe / ye shal shewe the lordes dethe / tyll he come. Wherfore who so ever shal eat of this breade / or drynke of the cuppe unworthely, shall be gilty of the body & blode of the lord. Let a man therfore examyn him selfe, and so let hym eat of the breade & drynke of the cuppe / for he that eateth & drynketh unworthely, eateth and drynketh his owne dampnacyon. Bycause he maketh no dyfference of the lordes body. ¶

The Gospel on Corpus xpi daye The. vii. chapiter. of Johan. f.

Iesus sayde vnto his discyples and to the company of .. y Jewes, my fleshe is meate in dede, & my blode is drynke in dede. He that eateth my fleshe, & drynketh my blode dwelleth i me. And I in hym as the hyynge father hathe sente me even so lyue I by my father, & he that eateth me shal lyue by me. This is the breade whiche came from heuen / nat as your fathers haue eaten Manna,

in Englyshe. Jo. xxiii.

and are deed. He that eateth of this breade shal lyue ever.

The Bystel on the fyrst Sō day after Trinite sondaye The. iiii. chapiter of the fyrste Bystel of Johan. B.

Most dere byloued brythre God is loue in this apper .. red the loue of god to vs warde, bycause that god sente his only begottē sone in to the worlde, that we myght lyue thowwe hym, herein is loue, nat that we loued god, butte god loued vs, And sent hys sone to make agreement for our synnes. Verely byloued yf god so loued vs we, ought also to loue one another, no man hath sene god at any tyme, yf we loue one another god dwelleth in vs and his loue is parfytte in vs. Hereby knowe we / yf we dwell i him, and he in vs / bycause he hathe gyuen vs of his spiryte. And we haue sene and do testifie that the father sent hys sone / which is yf sauyour of yf world, who soeuer confesseth that Iesus is the sone of god / in hym dwelleth the god / and he in god. And we haue knowen and by-
I. I. leued

The Pystels and Gospels

in Englyshe.

leued & loue that god hathe to vs. God is loue, and he that dwelleth in loue / dwellethe in god, and god in him / herein is the loue parfyte in vs / that we shulde haue truste in the daye of iudgement / for as he is / euē so are we in this world. There is no feare in loue / but parfyte loue casteth out all feare / for feare hath paynfulnes he that feareth is nat parfyte in loue. We loue hym / for he loueth vs fyrste. If a man sayde, I loue god, and yet hateth hys brother, he is a lyer. Howe cane he that loueth nat his brother / whom he hath sene / loue god, whome he hath nat sene. And this commaundement haue we of hym, & he whiche loueth god shulde loue his brother also.

The Gospell on the fyrste sonday after Trinyte sondaye the .xvi. chapter of Luke. D.

Iesus put forth a parable vnto his disciples sayeng, there was a certayne riche man, which was clothed i purple and fyne raines, & fared delicypously euery day. And there was a certayne begger named

Lazarus, which laye at his gate full of sores, desyringe to be refreshed with the crommes whiche fel from the riche mannes boorde. Neuertheles & dogges came and lycked his sores. And it fortunēd & the begger dyed / & was carped by the angels in to Abrahams bosome. The ryche man also dyed, and was buryed / and beyng in hell in tozmetes / he lift vs his eyes and sawe Abraham a farre of, and Lazarus in his bosome & cryed, and sayde, Father Abraham haue mercy on me, & send Lazarus that he maye dippe & tynge of his synger in water, and cole my tong / for I am tozmented in this flambe / but Abraham sayde vnto hym sone / remembre that thou in thy lyfe tyme receauedest thy pleasure & cōtrary wyle Lazarus payne / Now therfore is he comforted & thou art punysshed beyonde al this / bytwene you & vs ther is a greate space set / so & they which wolde go from hense to you can nat / neyther may com fro thens to vs. Then he sayd / I pray the therfore father / send him to my fathers house / for I haue

The Bystels and Gospels

I haue fyue bʒethʒene / foʒ to warne them / lest they also com in to this place of tourmēt. A bʒaham sayde vnto hym / they haue Moyses and the pʒophe-tes / let them heare thē. And he sayd, nay father Aʒaham / but yf one came vnto them frō the deed / they wold repēt. He sayd vnto hi. Yf they here nat Moyses and the pʒophetes, neyther wyl they byleue / thoughe one rose from deth agayne.

The Bystell on the. ii. son- daye after trinyte sondaye the fyʒste pʒstel of Iohan, and the. iij. chapiter. C.

Meruaile nat my bʒethʒē thoughe the worlde hate you / we knowe þ̄ we are translated from deth vnto lyfe bycause we loue the bʒethʒene. He that loueth not his bʒother abydeh in deth. Who soeuer hateth hʒ bʒother / is a māfleer and ye know that no māfleer / hath eternall lyfe abydyng in hym. Hereby perseauē we the loue of god in that he gaue his life foʒ vs. And therfore ought we also to gyue oure lyues foʒ our bʒethʒē. Who soeuer hath this worlde's good / & seeth his

In Englyshe. Jo. xxxiij.

bʒother haue nede / & shuttethe by his compassyon from hym, howe dwelleth the loue of god i hi. My babes let vs nat loue in woʒde / neyther in tong, but in dede and in verite.

The Gospel on the. ii. Son- day after Trinine sonday

The. xiiij. chapiter. of Luke. D.

Iesus put foʒth a similitude to his discyples sayenge. A certayne man ordeyned a great supper and bad many / & sente his seruaunte at supper tyme, to saye to them that were bydden / come / foʒ all thynges are nowe redy, and they all at ones began to make excuse the fyʒste sayde vnto him / I haue boughte a towne, and I muste nedes go and se it / I pʒaye the haue me excused. And another sayd I haue bought fyue yoke of oxen and I go to pʒoue thē / I pʒaye the haue me excused. The thʒyde sayde I haue mar-ryed a wyfe, and therfore I can nat come. And þ̄ seruaun- te went and brought his may-ster woʒd therof. Thē was the good man of the house displea- sed / and sayd to his seruaunte I. ij. Go out

The Pystels and Gospels

Go out quykely in to the stretes, and quarters / and bynge in hyther the pooze, & the maymed, and the halte, & the blynd And the seruaunte sayd, lord it is done as thou comaundest and yet there is rouse. And þe lord sayde to the seruaunt / go out in to the hye wayes & hedges / and cōpelle them to come in / that my house maye be fylled / for I saye vnto you / that none of these which were bydden shal tast of my supper,

The Pystel on the.iiij. Sōday after Trinyte sōday. The fyrste pystel of Peter / and the. v. chapter. B.

Brethren submyt your selues vnder the myghty hāde of god that he maye exalte you / when the tyme is come / cast al your care to hym / for he caret he for you. Be sobze and watch / for your aduersary the dyuel as a rotyng Lyon walketh about, sekynge whome he maye deuoure, whome resyste stedfast i the fayth remēbyng that ye do but fulfyll the same afflyccyons / which are apoynted to your brethrene that are i the worlde, the god of al grace

in Englyshe.

whiche called you vnto his eternall gloze by Chryste Ihesus shal hys owne self after ye haue suffred a lytel afflyccion make you perfite / shal settle strēgth, and stablyshe you to hym be gloze and Dominion for euer, and whyle the worlde endureth. Amen. *¶*

The Gospell on the thyrde sōday after Trinyte sōday.

The. xv. chapter. of Luke. A.

The Publycanes and the synners resorted vnto Iesus to heare him, and the Pharyses and Scribes murmured sayeng. He receaued to his company sinners / and eateth with them. Then put he forth this synplytude to them sayenge. What man of you hauyng an hōdred shepe, yf he lose one of them, dothe nat leaue nynty & nyne in the wyldernes, and go after that whiche is lost vntyl he fynde him. And whē he hath founde him he putteth hym on his shulders with ioye, and as sone as he cometh home / he calleth togyther his louers & neyghbours sayeng vnto the / reioyse w me / for I haue founde my shepe

The Bytels and Gospels

my shepe whiche was losse / I
saye vnto you / that lykewyse
ioye shal be in heuen ouer one
synner þe repenteth / more then
ouer nyneþy & nyne iuste per-
sones / whiche nede no repen-
taunce. Eyrther what woman
hauynge .x. grotes / yf she lose
one / doth nat lyghte a candel &
swepe the house / and seke dili-
gētly tyl she fynde it. And whē
she hath founde it / she calleth
hir louers & her neyghbours
sayenge, Reioyse with me / for
I haue found the grote which
I hadde losse / lykewyse I saye
vnto you / ioye is made in the
presence of þe angles of god o-
uer one sinner þe repenteth.

The Bystel on the. iiii. Son-
Daye after Trinite sonday

The .viij. chapiter to
the Romans. D.

Brethren I suppose that þe
affliccions of this lyfe are
nat worþy of þe glozy to come /
whiche shalbe shewed vpon vs
Also the feruente desyre of the
creatures abydeþ lokyng whē
the sones of god shall appere,
bycause the creatures are sub-
dued to vanyte agaynst theyr
wyl / but for his wyl which sub

in Englyshe. No. xxxv.

dued the in hope, for the very
creatures shalbe delyuered fro
þe bondage of corrupcion, i to þe
glozyous lybertie of the sones
of god, for we know that euey
creature groneth with vs also
and trauayleth in payne euen
vnto this time, nat they onely,
but euen we also whiche haue
the fyrste fruytes of the spirite
mouyne i our selues and wayte
for the adopcyon, and loke for
the delyueraunce of our bodies.

The Gospel on the. iiii. son
Day after Trinite sonday The
.viij. chapiter of Luke. F.

Iesus sayde vnto his discy-
ples be ye merciful as your
father is merciful. Judge nat,
& ye shal nat be iudged. Cōdep-
ne nat, and ye shal nat be con-
dempned. Forgiue, and ye shal
be forgyuen. Gyue, and it shall
be gyuen vnto you good mea-
sure pressed downe shakē togy-
ther and runnyng ouer / shall
me gyue vnto youre bosomes.
For w what measure ye meate
with the same shall men mete
to you againe. And he put four-
th a symyltude vnto the. Can
the blynde leade the blynde. do
they nat both then fal in to the

.iij.

dyche.

The Bystels and Gospels

dyche. The dysciple is nat a-
boue his master, euery mā shal
be pfecte, Vt he be as his may-
ster is. Why seyst thou a mote
in thy brothers eye / and consy-
dereste nat the beame that is in
thyne owne eye, eyther howe
canst thou save to thy brother,
brother / let me pull out þy mote
that is in thine eye / when thou
perceauest nat the beame that
is in thyne owne eye: ypocryte
caste out the beame out of thin
owne eye fyrste, and then shalt
thou se perfectly to pul out þy
mote out of thy brothers eye.

**The Bystell on the. v. son-
day after Trinite sonday / the
fyrste pystel of Peter / &
the. iij. cha. A.**

Methene be ye all of one
mynde / one suffre with a-
nother / loue as bethene / be
petyfull be courteous, nat ren-
dyng euyl for euyl, neyther re-
buke for rebuke, but contrary
wyse, blesse / remembryng that
ye are therunto called / euen þy
ye shulde be heyers of blessing,
Vt any man longe after lyfe, &
louethe to se good dayes, let hi
restrayne his tonge from euyl,
and his lippes that they speke

In Englyshe.

nat gyle. Let him eschewe euyl
and do good, let him seke peace
and ensue it / for the eyes of our
lord are ouer the ryghtuons,
and his eares are opened vnto
theyr prayers, but the feare of
our lord beholdeth them that
do euyl. Moreover who is he
that wyll harme you, Vt ye fo-
lowe that which is good. Nat-
withstandynge happy are ye,
Vt ye suffre for ryghtwysnesses
sake, ye and feare nat thoughe
they seme terryble vnto you,
neyther be troubled, but sanc-
tifie our lord god i your hert.

**The Gospel on the. v. So-
day after Trinite sonday.
The. v. chapter of
Luke. A.**

When þe people pceased vnto
Jesus / to heare the worde
... of god, he stode by the lake
of Genesareth and sawe two
shyppes standing by the lakes
syde, but the fysshermen were
gone out of the, and were was-
chyng the nettes and he en-
tered i to one of þe shyppes which
perteyned to Symon & praid
him that he wolde thurst out
a lytel from the lande / and he
sat dwne & taught the people
out of

The Bystels and Gospels
 out of the shyp / when he hadde
 lefte speakynge, he sayde vnto
 Symon / launche out in to the
 depe / and let slype your nettes
 to make a draught and Simō
 answered and sayde to hi, may-
 ster we haue laboured al night
 and haue taken nothig / neuer
 the later at thy worde, I wyll
 loose forth the net / and when
 they had so done, they inclosed
 a great multytude of fyllhes /
 and theyr nette brake / but they
 made sygnes to theyr felowes,
 whiche were in the other shyp,
 that they shulde come & helpe
 the and they came / and fylled
 both þe shyppes þe they sonke a
 gayne. When Symon Peter
 sawe that, he fel downe at Je-
 sus knees sayenge. Lorde goo
 from me for I am a synful mā
 for he was vtterly astonyed / &
 all that were with hym / at the
 draught of fyllhe whiche they
 toke / and so was also James
 and Iohn the sones of zebede /
 which were parteners w̄ Sy-
 mon, and Jesus said vnto Sy-
 mon / feare nat from hensforth
 thou shalt catche men, & they
 brought the shyppea to lande /
 & forsoke al and folowed hym.

in Englyshe. Fo. xxx. vij.
The Bystel on the. vi. Sō-
 day after Trinite soday.

The. vij. chapter to
 the Romayns. A.

Brethren remembre ye nat
 that al we which are bap-
 tised i þe name of Jesus Christ
 are baptised to dye with hym /
 we are buryed w̄ hym by bap-
 tyme / for to dye, that lykewyse
 as Chryste was rayled vp frō
 deth by the gloze of the father
 euen so we also shulde walke i
 a newe lyfe / for yf we be grafte
 in deth lyke vnto hym, euen so
 muste we be i the Resurrecciō.
 This we muste remembre that
 our olde man is crucified with
 hym also / that the body of sine
 might vtterly be destroyed that
 hensforth we shulde nat be ser-
 uauntes of sinne, for he that is
 deed, is iustified from synne.
 Wherfore yf we be deade with
 Chryst, we byleue that we shal
 lyue with him, remebryng that
 Chryst ones rayled from deth:
 dyeth no more / deth hath no
 more power ouer hym / for as
 touchyng that he died / he died
 concernyng synne, ones. And
 as touchyng that he lyueth / he
 lyueth vnto god. Lykewyse y-
 magen

The Pystels and Gospels

Image ye also, that ye are dēd
concernyng sīne / but are a liue
vnto god thozowe Jhesu Christ
oure lordē. ¶

The Gospel on the. vi. Sō
Day after Trinite sonda y
the. v. chapiter of
Mathewe. C.

Iesus sayd vnto his dyscyp-
ples verely I say vnto you
except your rightwisnes / exce-
de þe ryghtwysnes of the Scri-
bes, and Pharyses, ye can nat
entre in to þe kyngdome of heuē
ye haue herde it was said vnto
thē of þe olde tyme. Thou shalte
nat kyl / for who soeuer kylleth
shalbe in daunger of iudgemēt
but I saye vnto you, who so-
euer is angry with his brother
shalbe i daunger of iudgemēt
Who soeuer sayethe vnto his
brother Racha / shalbe in daun-
ger of a councell. But who so-
euer sayeth thou folē, shalbe in
daunger of hell fyre. Therefore
whē thou offereste thy gyfte at
the Altar, and there remēberest
that thy brother hathe oughte
agaynst þe / leue there thyne of-
feryng before þe Altar, and go
thy waye fyrst and be reconsp.
led to thy brother, and then

in Englyshe.

come and offere thy gyfte.

The Pystel on the. vii. son-
day after Trinite sōday. The.
vi, chap. to þe Romans. D.

Brethre I wil speke grossly
bycause of the infirmite of
... your flesshe, as ye haue gy-
uen poure membres seruaūtes
to vnclenenes and iiquyte / fro
iniquite vnto iniquite / euen so
nowe gyue your membres ser-
uaūtes vnto ryghtwysnes / þe
ye may be sanctified / for when
ye were the seruaūtes of sīne,
ye were nat vnder ryghtwys-
nes. What fruyte had ye then
in two thynges / wherof ye are
nowe ashamēd / for the ende of
two thynges is deth. But now
are ye deliuered from sīne, and
made the seruaūtes of god / &
haue your fruyte that ye shuld
be sanctified, and þe ende euer-
lastyng lyfe, for the rewarde of
synne is deth / but eternall lyfe
is þe gyfte of god / thozowe Je-
sus Christe our lordē. ¶

The Gospel on the. vii. sō-
day after Trinite sōday
the. vii. chapiter. of
Marke. A.

When,

Whe there was a very gret company with Iesus and they had nothyng to eat Iesus called his disciples to hym, and sayde vnto them. I haue compassyon on this people bycause they haue ben now with me thre dayes, and haue nothyng to eat, and if I shuld sende them away fastyng to theyr owne howses, they shuld faynt by the waye / for dyuers of them came from farre. And his discyples answered hym, where shuld a man haue bread here in the wyldernes to satisfy these. And he asked them howe many Loues haue ye? They sayd, seuen. And he commaunded the people to syt downe on the ground / and he toke y^e seuen loues, gaue thanks / brake / & gaue vnto his discyples to set before them, and they dyd sette them before the people, & they had a fewe smal fyshes and he blyssed them and commaunded them also to be set before them / & they dyd eat & were suffised, and they toke vp of the broken meate y^e was left. viii. baskett^{ful}, & they y^e dyd eat, were in number about fowre thousā

and he sent them awaye.

The Pistel on y^e. viii. soday after Trinite soday y^e. viii.

Cha. to y^e Romayns. C.

Brethren we are now det^{er}ters / nat to the fleshe, to lyue after y^e fleshe, for if ye lyue after the fleshe ye must dye / but if ye mortifie y^e dedes of the bodye / thorough helpe of y^e spirite / ye shal liue, for as many as are led by y^e spirite of god, they are y^e sones of god / for ye haue nat receaued the spirite of bōdage to feare any moze / but ye haue receauyd y^e spirite of addicyn wherby we crye Abba father. The same spirite certifieth our spirite that we are the sones of god, If we be sones / we are also the heyr^{es}, y^e heyr^{es} / I meane of god / and heyr^{es} annexed / and to gyther with Christe /

The Gospell on y^e. viii. soday after Trinite soday the. viii. Cha. of Mathew. C.

Iesus sayd vnto his disciples. Beware of fals prophet^{es} whiche come to you in shepes clothing, but inwardly they are rauenyng wolues / ye shal knowe them by they^r fruyt^{es}

The Bystel and gospels.

fruytes. Do men gather grapes of thornes / or fygges of bryeres euen so euery good tree bringeth forth good fruyte, but a corrupt tre byngeth forth euyl fruite, a good tre can nat bring forth bad fruyte / nor yet a bad tree can bring forth good fruite euery tree y byngeth nat forth good fruyte, shall be hewen down & cast in to the fyre / wherfore by theyr fruytes ye shall knowe them. Nat al they y say vnto me, Mayster / mayster / shall entre in to the kingdom of heuē, but he y doth my fathers wyl whiche is in heuen he shall entre in to y kyngdom of heuē.

The Bystel on the. ix. Son day after Trinite sonday / y fyrst bystel to y Corintheans & the. x. Cha. B.

Brethrenne we may nat lust after euil thinges, as they . . . lusted. Neyther be ye worshippers of Idolles as were some of them accordyng as it is wrytten. The people sate downe to eate and drinke and rose vp agayne to playe. Neyther let vs comyt fornicaciō as some of them comytted fornicacyon, & were destroyed in

in Englyshe.

one day. xliii. thousand. Neyther let vs tempte Christe, as some of them tempted, & were destroyed of serpentes. Neyther murmur ye, as some of them murmured / and were destroyed of y destroyer. Al these thynges happened vnto them for ensamples, & were wrytten to put vs in remembraunce, whome the endes of y woꝛlde are come vpon. Wherfore lette hym that thinketh he standeth, take hede lest he fal. Ther hath none other temptacyon taken you, but suche as foloweth the nature of man / but god is faithfull, which shall nat suffre you to be tempted aboue your strenght but shall in y middes of y tentacion make a way to escape out.

The Gospell on the. ix. Son day after Trinite sonday the. xvi. Cha. of Luke

¶ A. S.

Iesus put forth a similitude vnto his disciples sayenge. There was a certayne ryche man which had a baylyf / y was accused vnto hym, that he had wasted his goodes, and he called hym, and sayde vnto hym. Howe is it that I heare this of

The of the baylyf be no sayde shall take a I can I am wyl out of recrea Then better how may dzed to ny down sayd thou quar vnto wry com byca for t are i the l saye des that may lasty

The Pystels and Gospels.

of the : Gyue accomptes of thy baylyshyppe, for thou mayste be no longer bayly. The bayly sayde within hym selfe, what shall I do: for my master wyll take away fro me y baylyshyp. I can nat dygge, and to beg / I am ashamed, I wot what I wyll do, that when I am put out of y baylyshyp, they maye receaue me in to theyr howses. Then called he al his maisters betters, and sayd vnto the fyrst how moche owest y vnto my master, and he sayde an hondred tonnes of oyle, & he sayde to hym, take thy byll, and sytte down quickly & wryte fifty. The sayd he to another, what owest thou: and he sayd an hondred quarters of wheate: he sayde vnto hym, take thy byll and wryte four scoze / and the lord commended the vnjust bayly / bycause he had done wysse, for the chyldren of this worlde are in theyr kynde wyser then the chyldren of lyght. And I saye vnto you, make you fren- des of the wicked Hammon, that when ye shal departe they maye receaue you in to ever- lastyng habytacions.

in Englyshe Jo. xxxviii.

The Pystel on the .x. Son- day after Trinite sonday y fyrst pistel to y Corinthe- ans. y. xii. chap. A.

Brethren ye knowe that ye were gentyles, and went your wapes vnto dom Idols, euē as you were led. Wherefore I declare vnto you, y no man spekyng in the spirite of god / despyeth Ies^s. Also noman can saye y Iesus is the lord / but by y holy ghost. There are dy- uerlities of gyftes verely / yet but one spirite, & there are dif- ferences of admynystracions / and yet but one lord. And there are dyuers maners of opera- cyons / and yet but one god. whiche worketh all thynges y are wrought / in al creatures. The gyftes of y spirite are gy- uen to euery man to profyte y congregacyon. To one is gy- uen thowowe the spyryte, the utteraunce of wysdome, to a- nother is gyuen the utteraunce of knowledg, by y same spirite to another is gyuen sayth by the same spyryte / to another the gyftes of healyng / by the same spirite, to another power to do myracles, to another

k. ii. prophesy

The Bystels and Gospels.

propheie, to another iudge-
ment of. spyrytes, to another
the interpretacyon of tonges.
And these al worketh euen the
selfe same spirite / deuydunge
to euerye man seueral gyftes,
euen as he wyll.

The Gospel on y. x. sonday
after Trinite sondaye the
xix. Chapter of Luke

¶. f. ¶

When Iesus came ny vnto
Ierusalem, he behelde the
cytpe / and wept on it sayenge,
if thou haddest knowen those
thynges whiche belonge vnto
thy peace, euen at thys tyme,
but now we are they hyd from
thyne eyes, for the dayes shall
come vpon the, that y. enemyes
shal cast a banke about the,
and compasse the rounde, and
kepe the in on euery syde, and
make the euen with y. grount
with thy chyldren whiche are
in the, and they shall nat leaue
in the one stone vpon another /
bycause thou knewest nat the
tyme of thy visytacyon, and he
went in to the temple, and
began to cast out them
that solde therein / &
them y. bought.

in Englyshe.


lateng vnto them. It is writte
my house is the house of pray-
yer, but ye haue made it a den
of theues, and he taught dayly
in the temple. ¶

The Bystel on the. xi. Son
day after Trinite sonday, y.
fyrst bystel to y. Corintny
ans y. xv. Cha. A.

Brethren as perceyning to
the Gospel which I prea-
ched vnto you, whiche ye
haue also accepted, and in the
whiche ye continue, by whiche
also ye are saued, I do you wit
after what maner I preached
vnto you if ye kepe it / except ye
haue byleued in vaine, for fyrst
of al I deliuered vnto you that
whiche I receaued; howe that
Christe dyed for our synnes, &
goeing to the scriptures, and
that he was buryed, that he a-
roose agayne the thyrde daye /
accozdyng to the scriptures /
and y. he was sene of Cayfas,
then y. leue. After that he was
sene of mo then fyus hondred
brethrenne at ones of whych ma-
nye remaine vnto thys daye,
& many are fallen a slepe, after
that apered he to James, then

to

The Bystels and Gospels.

to all the Apostels, and laste of
all he was sene of me, as of one
that was bozne out of due time
for I am the lest of all the Ap-
postels, which am nat worthy
to be called a Apostle, bycause
I persecuted the congregacy-
on of god, but by the grace of
god/ I am that I am and hys
grace which is in me was nat
in bayne. 

**The Gospell on the leuenth
Sondaye after Tryny-
te Sondaye. The
xviii. Cha-
piter of Luke
✠. A. ✠**

Iesus put forth this synily-
tude / vnto certayne whiche
trusted in them selues y they
were perfecte, and dyspyled o-
ther. Two men went vp in to
the temple to praye, the one a
Pharise / and the other a Pub-
lycan / the Pharise stode and
prayed thus with hym selfe.
God I thanke the y I am nat
as other men are, extorcioners
vniust, adulterers, or as this
Publycan. I fast twyse in the
weke, I gyue the tythe of all
that I possesse. And the Pub-
lycan stode a far of, and wolde

in Englyshe. Fo. xxix

nat lyfte vp hys eyes to heuen,
but smote his brest sayenge.
God be mercyful to me sinner.
I tell you this man departed
home to hys house iusttyed
more then the other, for euerie
man y exalterh hym selfe shall
be brought low, & he that hum-
bleth hym selfe, shall be exalted.

**The Bystel on the. xii. son-
daye after Trinite sondaye/
the. ii. pystel to y Corinthe
ans. The thy. de Cha-
pyter. A.**

Bothrene suche trust haue
we thow Christ to god
... ward / not that we are suf-
ficyent of our selues to thynke
any thynge as it were of our
selues, but our ablenes com-
meth of god, whiche hath made
vs able to mynyster the newe
Testamente / nat of the letter /
but of the spirite, for the letter
kylleth, but the spirite gyueth
lyfe / if the ministracion of deth
thow we the letters figured in
stones was glorious, so that y
chylidzen of Israell coude nat
behold the face of Moyses, for
the glozy of his countenaunce)
whiche gloze neuertheles is
done awaye / why shall nat the
k. iii. ministracyon

The Bytels and Gospels.

ministracyon of the spirite be
inoch more glorious, for if the
ministringe of condempnacy
on be glorious / moche more
doth þe ministracyon of ryght
wysenes excede in gloze.

¶ The Gospel on the .xii. son
daye after Trinite sondaye

The .vii. Chapter of
Marke. D.

Iesus departed from the co
stes of Tyre, and came by
Sydon vnto the see of Ga
lyle / thorow the myddes of þe
coostes of .x. cyties, and they
brought vnto hym one þe was
deafe and dome / & prayed hym
to lay his hande vpon hym, &
he toke hym asyd from the peo
ple and put his fyngers in his
eres, and dyd spytte & touched
his tonge, and loked vp to he
uen and syghed, and sayd vnto
hym / Ephata, that is to say, be
opened / and straye waye his
eares were opened, and the
strynge of his tonge was loo
sed / and he spake playne, and
he commaunded them that they
shulde tel no man, but the more
he forbade them / in so moche
the more a greate deale they
publyshed / sayenge, He hathe

in Englyshe.

done al thynges wel, and hath
made both the deafe to heare, &
the domme to speake.

¶ The Bytell on þe .xiii. So
daye after Trinite sondaye

The thyrd Chapter
to the Galathys

ans. C.

Brethren to Abraham and
his sede were the promys
...ies made / he sayth nat, in
þe seodes as in many / but in thy
sede, as in one which is Christ
¶ This I say / þe lawe which
begā after wardes, beyōd .iiii.
hondred and .xxx. yeres dothe
nat disanull, the Testament þe
was confyrmed afore of god
vnto Christwarde, to make the
promyse of none effecte / for yf
the inherytaunce come of the
lawe / it cometh nat of promyse
but god gaue it to Abraham
by promyse / wherfore then ser
ueth the lawe / the lawe was ad
ded by cause of transgressyon
(tyl the sede came to which the
promyse was made) and it was
ordeyned by angels in the hāde
of a mediator. ¶ A Mediator is
nat a mediator of one, but god
is one / is the law then agaynst
þe promyse of god? God forbūd
how be it

howbeit if there had ben a law gyuen / whiche coulde haue giuen lyfe / then no doute ryght wysenes shulde haue come by the lawe, but the scripture concludeth all thynges vnder syn that the promys by þe sayth of Iesus Christ shulde be gyuen vnto them that byleue.

The Gospel on the. xiii. son day after Trinite sonday

The. x. Chapter of Luke. D.

Iesus sayde vnto his disciples / happy are the eyes, . . . whiche se that yese. For I tell you that many prophetes and kynges haue desyred to se those thynges whyche yese, & haue nat sene them, & to heare those thynges whiche ye heare and haue nat herde them / and behold, a certayne lawier stode by / and tempted hym sayenge. Master what shall I do to inheryte eternal lyfe? He sayde vnto hym, what is written in the lawe? howe redest thou? & he answered and sayde. Loue thy lord god with al thy herte and with all thy soule, & with all thy strength, and with all thy minde, and thy neyghbour

as thy selfe. And he sayde vnto hym, thou hast answered right this do and thou shalt lyue, he wyllynge to iustifye hym selfe sayde vnto Iesus, who is then my neyghbour. Iesus answered and sayde. A certayne man descended from Ierusalem in to Ierico / & fel in to the handes of theues, whiche robbed hym of his rayment / and woundeo hym, and departed leauynge hym halfe deed / and by chaunce there cam a certayne preest that same way, and when he sawe him he passed by, and lyke wise a Leuyte / when he was come nye to the place / wente & loked on him / & passed by. Then a certeyne Samaritan as he tozne cam nye vnto hym / & when he id saw hi had copassion on him & went to hym & bound vp his woundes, and powred in oyle and wyne, and put hym on his owne beest, and brought hym to a comon in, and made propulsion for hym, and on the morowe whē he departed / he toke out to pens / and gaue them to the hoste, and sayde vnto him / take cure of hym / and what so ever thou spendest more, whē I come

The Bytels and Gospels.

I come agayne, I wyl recom-
pence the. Whiche now of these
thre/thynkest thou, was neig-
boure vnto hym that fell in to
the theues handes. And he sayd
he that shewed mercy on hym.
Then sayde Iesus vnto hym,
go and do thou lykewyle.

The Bytel on the .xiii. son
daye after Trinite sondaye.

The .v. Chap. to the
Galathians. C.

Brothzen walke in the spi-
rite and fulfil nat y luites
... of the fleshe/for the fleshe
lusteth contrary to the spirite,
and the spirite contrary to the
fleshe. These are contrary one
to the other / so that ye can nat
do that whiche ye wolde / but
and if ye be ledde of the spirite/
then are ye nat vnder the lawe
The dedes of the fleshe are ma-
nifest, which are these, aduou-
try, fornicacyon, vncleannes /
wantonnes, ydolatry, wyche-
crafte, hatred, vampaunce, sele
wraath, stryfe, sedicyon, sectes,
enuieng, murther, dronkenes,
glotony, and suche lyke / of the
whiche I tel you before / as I
haue tolde you in tyme past, y
they whiche comyt such thing;

in Englyshe.

shal nat inheryte the kyngdome
of god. But the fruite of y spi-
rite, is loue, ioy, peace, longe
suffering, gentylnes, goodnes,
faythfulnes, mekenes, tempe-
rancye. Agaynst suche there is
no lawe. They that are Chri-
stes / haue crucified the fleshe,
with the appetites and luites.

The Gospel on y. xiii. So
day after Trinite sonday y
xvii. Cha. of Luke. A.

As Iesus went to Jeru-
salem he passed thorowe
... Samaria & Galile / and
as he entred in to a certayne
towne oz castel, ther met hym
ten me y were Lepers / whiche
stode a fere of, & put forth theyr
voyces and said. Iesu mayster
haue mercy on vs. Whē he saw
them / he sayd vnto them, go &
shewe your selues to y prestes
and it chaunced as they went
they were censed, and one of
them / whē he saw that he was
censed, turned backe agayne,
and with a lowde voyce pray-
sed god. and fell downe on his
face / at his fete and gaue hym
thanks, and the same was a
Samaritane. And Iesus an-
swered & saide / are there nat ten
censed

The Bystels and Gospels

but wher are those nine. Ther are not foude that retourned a gaine, to gyue god praise, saue onely this straunger / and he sayde vnto him: aryse / and go thy way, thy fayth hath made the hoole. ¶

The Bystel on the. xv. Sō-
day after Trinite soday.

The. v. chapter to the
Galathians. D.

Brethrenne if we lyue in the spiryte, let vs walke i the spirite, let vs nat be vayne glorious prouoking one another, & enuyenge one another. Brethrenne yf any man be fallen by chaunce i to any faute, ye which are sprritual helpe to amende him / in spirite of mekenes, consydering thy selfe, lest þ also be tempted / bere ye one anothers burthen / and so fulfyl the law of Chryste, yf any man seme to hym selue that he is somewhat, when in dede he is nothyng, the same deceauethe hym selfe in his ymagynacion / let euery man proue his owne worke, & then shal he haue reioysyng in his owne selfe, and nat in another / for euery man shal beare his owne burthin, let him that

in Englyshe.

fo. xli.

is taughte in the worde mynystre vnto him that teacheth hi in all good thynges / be nat deceaued / god is nat mocked, for what soeuer man soweth / that shal he reepe. He that soweth in his fleshe, shal of the fleshe reepe corrupcyon, but he that soweth in the spirite, shal of þ spirite reepe lyfe euerlastyng. Let vs nat be wery of well doying, for when the time is come we shal reepe without werynes. Whyle we haue therfore tyme / let vs do good vnto all men / and specially vnto them, whiche are of the housholde of fayth. ¶

The Gospel on the. xv. son-
daye after Trinite soday

The. vi. chapter of.

Mathewe. C.

Iesus sayde vnto his dysciples that no man can serue two maisters, for either he shal hate the one and loue þ other / or els he shal leue to the one, & despyce þ other, ye can nat serue god and Mammon. Therfore I say vnto you, be nat carefull for youre lyfe, what ye shal eate / nor what ye shal drinke, nor yet for your body, what ye shall

L. j.

The Bystels and Gospels.

ye shall put on / is nat the lyfe moze worth then meate, and þ body moze of value then raymente: beholde the foules of þ ayre, for they sowe nat, neyther reape / nor yet cary in to þ barnes and yet your heuēly father fedeth them, are ye nat moche better then they: which of you / though he toke thought therfore, could put one cubit vnto his stature: & why care ye then for raymente: Consyder the lylles of þ felde, how they grow. They labour nat neyther spinne, & yet for al that, I say vnto you / that euen Salomon in al his royalte was nat araed like vnto one of these. wherfore yf god so clothed þ graile / which is to day i felde, and to morowe shall be caste in to the furnesse / shall he nat moche moze do the same vnto you. O ye of lytell fayth: Therfore take no thought sayng. What shall we eate or what shall we dryke, or wher with shall we be clothed, after al these thynges seke the gentils / for your heuēly father knoweth that ye haue nede of al these thiges / but rather seke ye fyrste the kyngdome of heuē

in Englyshe.

and the ryghtwysnes therof, & al these thynges shall be mynystred vnto you. 20, 21, 22

The Bystel on the. xvi. son daye after Trinite son daye
The. iij. chap. to the.
Ephesians. B.

Synt Paule wrote vnto the Ephesians sayeng. I desyre you þ ye faynte nat bycause of my trybulaciōs for your sakes, whiche is your prayse / for this cause I bowe my knees vnto þ father of our lord Jesus Chyrste, whiche is father ouer al that is called father in heuen and i heuen and in erthe, that he wolde graunt you accordyng to the ryches of his glory, þ ye maye be strengthened with myght by his spirite in the inner man / that Chyrste maye dwell in your hertes by fayth / that he beyng roted and groūded i loue / myght be able to comprehend with all sayntes / what is that bredth & length / depth / and heigth, and to know what is þ loue of chryst, which loue passeth knowledge that ye might be fulfilled with al maner of fulnes which cometh of god / vnto him that is able to

The Bystels and Gospels.

able to do excedynge habound-
dauntly aboue all that we are
or thynke/accoꝝdig to þ̄ power
that woꝝketh in vs, be prayse i
the congregacyons by Iesus
Chyſte, thoꝝowout all gene-
racyons frō tyme to tyme. Am̄.

**The Gospel on the. xvi. ſō-
day after Trinite ſonday The
vii. chapiter of Luke. B.**



Iesus wente in to a cyte cal-
led Naim, and many of his
discyples wente with hym and
moch people, whē he came nye
vnto the gate of the cytie, be-
holde there was a deed mā ca-
ried out whiche was the onely
ſone of h̄s mother and ſhe was
a wydow, and moche people of
the cytie was with her / & whē
Iesus ſawe her he had cōpaſ-
ſyon on her, and ſayde vnto
her, wepe not and he wente
and touched þ̄ coffyn, and they
that bare him ſtoode ſtyl, and he
ſayde yonge man, I ſaye vnto
the, aryſe / and þ̄ deed ſate vp &
began to ſpeke, and he delyue-
red hym to his mother / & there
came a feare on theym all, and
they gloꝝfyed god ſayenge, a
great pph̄et iſ riſe amōg vs, &
god hath e vlyſted his people.

Engliſhe.

fo. xlii.

**The Byſtel on þ̄. xvii. Sō-
day after Trinyte ſonday.**

**The fourth chapiter to þ̄
Ephelyans. A.**

Brethren I whiche am in
bondes for the lordes ſake
exhoꝝte you that ye walke woꝝ-
thy of the vocacion wherwith
ye are called in all humblenes
of mynde, and mekenes / and
longe ſufferynge, for bearynge
one another / thoꝝow loue, and
that ye be diligente to kepe the
vnyte of the ſpirite, in the bon-
de of peace / beyng one body /
and one ſpirite, euen as ye are
called in one hope of your cal-
lyng. Let there be but one lord
one fayth / one baptyme, one
god and father of al, whiche is
aboue al, thoꝝow al. And i you
al, which is bleſſed in þ̄ woꝝdes
of woꝝdes. Amen.  

**The Gospel on þ̄. xvii. Sō-
day after Trinyte ſōday, The.
xiiij. chapiter of Luke. A.**

WHEN Iesus went in
to the houſe of one of the
cheiſe Phariles to eate breade
on the Sabothe day and they
watched hi, and beholdē there
was a man before hym whiche
had the dropſye / and Iesus an-

A. ii.

ſwered

The Pystels and Gospels
 swered and spake vnto þe law-
 pers / and Pharyses sayenge /
 it is lafull to heale on þe Sa-
 both day: and they helde their
 peace, and he toke hym & hea-
 led hym, and let hym go / & an-
 swered them sayeng. Whiche
 of you shal haue an Alse oꝝ an
 oxe fallen in to a pytte, and wil
 not strayte waye pull hym out
 on the Saboth daye: and they
 coude nat answere hi agayne
 to that. He put forth a symply-
 tude to the gastes, whē he mar-
 ked how they pleased te þe hiest
 rounes, and sayde vnto them
 whē thou arte byddē to a wed-
 dyng of any man / sit nat dw-
 ne in þe hpest rounge, lest a moze
 honourable man then thou be
 bydden of him / and he þe badde
 both hym and the, come & saye
 to the: gyue this man rounge / &
 thou the begyn with shame to
 take the lowest rounge, but ra-
 ther whē thou arte bydden, go
 and syt in the lowest rounge, &
 whē he that badde the cometh,
 he maye saye vnto the: frende
 syt vp hyer. Then shalte thou
 haue woꝝshyp / in the presence
 of them that syt at meate with
 the / foꝝ who soeuer exalteth hi

in Englyshe.

selfe, shalbe brought lowe, and
 he that humbleth him selfe shal
 be exalted. ¶ 20^e 21^e 22^e

**The Pystell on the .xviii.
 Sondaye after Trinite son-
 day / the .i. pystell to the Co-
 rinthyans, and the fyrst
 Chapter. A.**

Brothre I thanke my god
 alwayes on your behalfe
 foꝝ the grace of god whiche is
 gyuen you by Iesus Christ, &
 in al thinges ye are made riche
 by hym, in al lernynge & in all
 lernynge and in al knowledge
 euen as the Testimony of Je-
 sus Christe was confyrmed in
 you, so that ye are behynde in
 no gifte / & waite foꝝ þe apering
 of our lord Ies^{us} Christ which
 shal strenght you vnto the ende
 that ye may be blamelesse in þe
 day of our lord Iesus Christ.

**The Gospell on þe .xviii. so-
 day after Trinite sonday the
 xxi. Chap of Mathew. D.**

The Pharyses went vnto
 Ies^{us} / & one of the which
 was a doctour of the lawe, as-
 ked hym a question / temptyng
 hi and sayeng. Mayster which
 is the great comaundement in
 the lawe: Iesus sayd vnto hym
 thou

The Bytels and Gospels.

thou shalt loue thy lord god wth al thyne arte, with al thy soule and with al thy mynd / this is the fyrst and þe greatest comaū- dement / and there is another lyke vnto thys. Thou shalt loue thy neyghbour as thy self. In these two commaundmentes hange al the law & the prophe- tes. Whyle the Pharises were gathered to gyther Ies^{us} asked them sayeng. What thynke ye of Christe? Whose sone is he / they sayde vnto hym / þe sone of Dauid. He sayde vnto them, Howe then doth Dauid in spi- rite call hym lord sayeng. The lord sayde to my lord / syt on my ryght hande, tyll I make thyne enemyes thy fote stole, if Dauid called hym lord, howe is he then his sone? & none of the could answer hym againe one worde. Neyther durst any man from that day forth aske hym any mo questyons.

The Bystel on the. xix. Sō
daye after Trinite sonday þ
iiii. cha. to þe Ephesiā. C.

Brothzen be ye renued in þe
.. .. spirit of your myndes, &
.. .. put on þe new man / which
after þe ymag of god is shaped

in Enblyshe. Fo. xliii.

in ryghtwysenes, and true ho-
lynnes. wherfore put awaye ly-
enge / and speake euery man
trueth vnto his neyghbour /
for as moche as we ar mebers
one of another, be angry / but
synne nat, let nat the sonne go
downe vpon your wrathe / gy-
ue no place vnto the backbiter
let hym that stele, stele no more
but let hym rather labour with
his handes some good thyng
that he may haue to giue vnto
hym that nedeth.

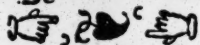
The Gospel on the. xix. Sō
daye after Trinite sondaye

The. xix. Chapiter of
Mathewe. A.

Iesus entred in to þe thyppe
and passed ouer and came
.. in to his owne cite / and be-
holde they brought vnto hym
a man sycke of the palsey / ly-
eng in his bed, and when Ies^{us}
sawe theyr fayth / he sayde to þe
sycke of the palsey / sonne be of
good chere / thy synnes are for-
gyuen the, & beholde certayne
of the scribes sayde in them sel-
ues / he blasphemeth and whē
Iesus saw theyr thoughtes he
sayde wherfore thynke you e-
uyl in yowr hertes: whether is

A. iiii. esyar

The Bystels and Gospels

esper to say / thy synnes are for-
gyuen þ / or to say aryse & wal-
ke: That ye maye knowe / that
the sone of man hath power to
forgyue synnes in erth / the said
he vnto the sycke of the palsey
aryse / take vp thy bed / and go
home to thy house. And he a-
rose and departed to his hou-
se, and whē the people sawe it /
they meruailled and glozpfied
god / whiche had gyuen suche
power to men. 

The Bystell on the .xx. son-
daye after Trinyte sonday.

The .v. chapter to the
Ephesians. D.

Brethren take hede that
ye walke cyrcūspectly, nat
as fooles, but as wise, redēig
the tyme, for þ dayes are euyl,
wherfore be ye nat vnwise, but
vnderstande what the wyll of
the lord is, and be nat dronke
with wyne, wherin is excelle /
but be fulfilled with the spiri-
te / spekyng vnto your selues
in Psalmes and Hymnes / and
spyrituall songes, syngyng &
makynge melody to the lord
in your hertes, gyuinge than-
kes alwayes, for al thynges in
the name of our lord Iesus

in Englyshe.

Christe to god the father / sub-
myttinge your selues one to a
nother in the feare of god.

The Gospel on the .xx. Sd-
day after Trinyte today. The.
xxii. chap. of Mathwe. A.

Iesus sayde vnto his discy-
ples The kyngdome of he-
.. uen is lyke vnto a certayne
kyng, which maryed his sone
and sent forth his seruauntes,
to cal them that were bydde to
the weddyng, and they wolde
nat come. Againe he sent forth
other seruauntes / sayenge, tell
thē whiche are bedden, beholde
I haue prepared my dynner, mi-
ne oxen and my fatlynges are
kylled, and al thynges are redy,
come vnto the maryage. They
made lyght of it, & wente theyr
wayes: one to his ferme place /
another aboute his marchaū-
dysse, the remnaunte toke his
seruauntes and intreated thē
vngoodly and slew them, whē
the kyng herde that: he was
wroth, & set forth hys warrers &
destroed those murthers & brēt
vp their cyte, the said he to his
seruauntes, the weddyng was
prepared: but they which were
byddē therto were nat worthy
Go ye

The Bytels and Gospels.

Go ye therfore out in to þe high wayes / & as many as ye fynde byd them to the mariage, the seruauntes went out in to the hygh wayes, and gathered together as many as they could fynde / both good and bad / and the weddinge was furnysshed with gesses. The kynge came in to viset his gesses and spied there a man which had nat on a wedding garment / and sayd vnto hym: frende howe camist thou in hyther, and hast nat on a weddinge garment? and he was euen specheles. The kyng to his ministers: take and bynde hym hande and fote and cast hym in to vtter darkenes, ther shal be wepyng / and gnasyng of teth, for many are called and fewe be chosen.

The Bystel on the, xxi. Sunday after Trinite soday þe vi. Chapitre / to the Ephe lyans. B.

My brethren be stronge in the lord / and in the power of his myght, put on þe armour of god / that ye may stande stedfaste agaynste the craftye assautes of the deuyll / for we wrestle nat against flesh

in Englyshe. Fo. clxiii.

and blode / but agaynste rule / agaynste power, & against worldly rulers of þe darkenes of this worlde, agaynste spyrytuall wyckednes / for heuently thynges. For this cause take vnto you the armour of god, that ye may be able to resyst i the euyl day, and to stond perfecte in al thynges. Stonde therfore and your loynes gyde about with vertye, hauynge on the breste plate of rightwysnes & shode with shoues prepared by þe gospel of peace / aboue all take to you þe shylde of fayth / wher with ye may quēche al the fyre dartes of the wycked, and take the helmet of saluacyon, and þe swerde of the spyryte / which is the worde of god.

The Gospell on the. xxi. Sunday after Trinite soday. The. iiii. chapiter. of Johan. G.

There was a certayne ruler, whose sone was sycke at Capernaum / as he herde that Jesus was come oute of Jewry in to Galyle / he wente vnto hym, and besoughte hym that he wolde descende / & heale his sone / for he was euen ready to

The Bytels and Gospels

dy to dye. Then sayde Iesus vnto hym, except ye se sygnes and woundes, ye byleue nat, the ruler sayde vnto hym: syz come away o: euer þ my chylde dye/ Iesus sayd vnto hym/ go thy way thy sone lyueth, and þ man byleued the wordes that Iesus had spoken vnto hym / and wente his way and anone as he wente on his waye, his seruantes met hym and tolde hym / sayeng. Thy sone lyueth thē enquyred he of thē the houre whē he beganne to amende / and they sayd vnto him: yester daye the seuenthe houre / the feuer lefte hym, and the father knew that it was that same houre / when Iesus sayde vnto hym, thy sone lyueth, and he byleued and al his housholde.

¶ The Bystell on the .xxii. Sondag after trinyte Sondag. The .i. chapiter to the Phylpp pyans. A.

¶ 20, ¶ 20

Blothe we truste in our Bloide Iesus Chyste / that he which beganne a good worke in you shall perfourme it vntyll the daye of Iesus christ

in Englyshe.

as it be cometh me so to iudge of you all / bycause I haue you in my herte / and haue you also euery one companyons of grace with me i my bondes as I defende / and stablyshe the gospel. God beareth me recorde howe greatly I longe after you all from the very hert rote in Iesus chyste & this I pray that & our loue maye encrease moze and moze in knowledge / and i al fealyng / that ye might accepte thinges most excellent that ye might be pure and such as shulde hurte no mannes cōcyence / vntyl the daye of christ fylled with the frutes of ryght wysnes which frutes came by Iesus Chyste vnto the glory and laude of god.

¶ The Gospel on the .xxii. Sondag after Trinyte. Sondag. The .xviii. chapiter of Mathewe. C.

Iesus put forth a similitude vnto his disciples sayenge. The kyngedome of heuen is lykened vnto a certayne kynge whiche woulde take a cōptes of his seruantes and whē

The Bystels and Gospels.

in Englyshe. Fo. 11b.

and when he had begon to reken, one was brought vnto hym which ought hym. x. thou sande Talentes, but when he had nought to pay / þe lord com maunded hym to be solde & his wife & his children, & al that he had & payment to be made. The seruaunt fel downe & besought hym sayeng: Syr gyue me respite, and I wyl paye it euerye whyt, then had the lord pyte on the seruaunt, and loosed hym and forgaue hym the det. The same seruaunt went out & found one of his felowes which ought hym an hondred pens, and layd handes on hym, and toke hym by the throte sayenge. Pay me that thou owest, and his fellow fell downe and belought hym sayenge. Haue pacyence with me, and I wyl paye the al, and he wold nat, but went and cast hym in to pryson, tyl he shulde paye the dette. When his other felowes sawe what was done / they were very soz, and came and tolde to theyr lord all that had happened. Then his lord caled hym / and sayde vnto him O euyll seruaunte I forgaue the all the dette / bycause thou

praydest me / was it nat mete also / that thou shuldeste haue had compallon on thy fellowe euen as I had pity on the: and his lord was wroth and dely uered hym to the paylers / tyl he shulde pay all that was owe vnto hym. So lyke wyse shall my heuely father do vnto you / If ye wyl nat forgyue with al your hertes / erche one to his brother theyr trespasses.

The Bystel on the. xxiii. so day after Trinite sonday þ iii. Cha. to the Philyp pians. C.

Brothzen folowe ye me / & loke on the whiche walke .. euen / so as ye haue vs for an ensample, for many walke / (of whom I haue tolde you of ten / and now tell you weping) that they are the enymies of the crosse of Christ / whose end is dampnacyon / whose god is theyr belye, and whose gloze is to theyr shame / whiche are wordely mynded / but our conuerfacyon is in Heuen / from whence we loke, for the sauour eue the lord
Jesus Chyste
whiche
M. i. shall

The Psalms and Gospels.

shall chaunge in to another fas-
tyon our vyle bodies/that they
may be fastyoned like vnto his
glozyous bodye accordyng to
y workynge wherby he is able
to subdue al thynges vnto hym
selte, in Iesus Christ our lord

The Gospel on the. xxiij. so-
day after Trinite sonday the
xxii. Chapter of Ma-

thewe. B.

The Pharyses wente and
tooke counseyll, howe
they myght tangle Christe Je-
sus in his wordes, and sent vn-
to hym theyr dyscyples with
Herodes seruauntes sayenge.
Mayster/we knowe that thou
arte true, and that thou techest
the way of god truly / neyther
careste for any man / for thou
consyderest nat mennes estate,
tell vs therfore howe thynkest
thou? As it lausfull to gyue tri-
bute vnto Cesar or nat? Iesus
perceaued theyr wylines, and
sayde. Why tempt ye me ye
hypocrites? Let me se the tribute
money/and they toke hym a pe-
ny / and he sayde vnto them?
whose is this Image and su-
perscripcyon? They sayd vnto
hym Cesars/then sayd he vnto

in Englyshe.

them. Gyue therfore to Cesar
that which is Cesars / & gyue
vnto god / y which is goddes.

The Epistel on the. xxiij. so-
day after Trinite sonday y
first Chapitre to the Col-
lossians. B.

Bothre we cease nat pray-
eng for you/and desyring
... that ye myght be fulfilled
with the knowiedge of his wil
in all wyldome and spirituall
vnderstandyng/that ye myght
walke worthy of the lord in al
thynges that please; being frut-
ful in all good workes and en-
creasyng in the knowledge of
god, strengthed w all might/
thorowe his glozyous power /
vnto al pacyence / and longe

suffering, with ioyfulness
in Iesus Christe
our lord.

The Gospel on the. xxiij.
sonday after Trinite son-
daye. The. ix. Cha. of
Mathewe. C.

Wyles Iesus spake vnto
the people, beholde there
came a certeyne ruler/and wor-
shipped hym sayeg/ my tought
ter is euen now decessed, but
come and laye

The Pystels and Gospels.

thy hand on her / and she shall
lyue, and Jesus arose & folow
ed hym with his disciples, and
beholde a woman whiche was
diseased with an yllue of bloode
twelue yeres came behynde
hym / and touched the heme of
his vesture / and she said in her
selfe, If I may touche but euē
his vesture onely, I shall be safe
Jesus turned hym about, and
behelde her sayenge / daughter
be of good comforte, thy fayth
hath made the safe, & she was
made hole euen the same houre

**The Pystel on y next soday
before Aduent sondaye**

Jeremeas. xxxiii.

Brothzen beholde the day
Bes wyl come sayth y lord /
y I wyl steepe bp vnto Dauid
a ryghteous braunche, and he
shall raygne a kyng, and shall
be wise, and shall do equite and
iustyce in the erthe, and in his
dayes Juda shall be safe, & Is
raell shall dwel without feare
and this is the name that they
shall cal hym. the lord our righ
teousnes / wherfore the dayes
wyl come sayth the lord that
they shall say no more / the lord
lyueth that brought the chyl

in Englyshe. 12. 111.

dren of Israell out of the lande
of Egypt / but the lord lyueth
whiche delyuered and brought
the sede of the house of Israell,
out of the lande of the north, &
from all lādes whether I trust
them, & they shall dwel in theyr
owne lande saith the lord god
almighty.

**The gospel on the next son
daye before Aduent sonday**

**The. vi. Chapitre of
Johan. A.**

When Jes^s lysted bp
his eyes and sawe a
greate cōpany come
vnto hym / sayd vnto Phylpp:
Whence shall we bye breade y
these myght eat. This he said
to proue hym, for he hym selfe
knewe what he wolde do. Phi
lypp answered hym / two hon
dred peny worth of breade are
nat sufficient for them / that eue
ry man haue a litel. Then sayd
vnto hym one of his disciples,
Andrewe Symon Peters bro
ther. There is a chylde here /
whiche hath fyue barley loues
and two fylshes, but what is
that amonge so many? Jesus
sayde make the people to sytte
downe (there was moche haye
M. ii. in the

The Angels and Gospels.

in the place) and the men satte
downe: in nomber / about fyue
thoulande. Iesus toke þe bread
and gaue thakes / and gaue to
his discyples / & his discyples
to them that were let downe, &
lyke wise of the fishes / as moch
as they wolde / when they had
eaten inough / he sayd vnto his
disciples / gather vp þe broken
meate that remayneth / that no
thyng be lost. They gathered
it to gyther / and fylled twelue
baskettes wth the broken meate /
of the fyue barly loues / and too
fyshes which broken meate re-
mayned vnto them that hade
eaten. Then those men, when
they had sene the miracle that
Iesus dyd, sayde. This is of a
trueth the same prophet / which
shal come in to the worlde.

¶ The Bystell on the dedycas-
cyon daye þe. xxi. Chapter
of þe reuelacyon of saynt

¶ Johan. A. D.

Iohn saw þe holy city new
Jerusalem come downe
from god out of heuē pre-
pared as a byrd / garnysed for
her husband, & I herd a greate
voyce from the trone / sayenge,
beholde the tabernacle of god

in Englyshe.

is with me and he wil dwell wth
them and they shal be his peo-
ple, and god hym selfe shal be
with them / and be theyr god,
and god shal wype awaye all
teares from theyr eyes / & there
shal be no more dethe, neyther
sorrowe, neyther cryng, neyther
shal there be any more payne /
for the olde thynges are gone,
and he that satte vpon the seare
sayde / beholde I wyll make
all thynges newe.

¶ The Gospell on the Dedica-
cyon day. The. xix. Cha-
pyter of Luke.

¶ A. D.

Iesus entred in / and went
thorowe Jerico, & beholde
there was a man named zache-
us, and he was a ruler among
the Publycans and ryche also
and he made meanes to se Ie-
sus, what he shulde be, and he
coude nat for the preace / be-
cause he was of a lowe stature.
Wherfore he ran before / and as-
cended vp in to a wylde fygge
tre, to se hym, for he wolde come
that same waye and when Ie-
sus came to the place / he loked
vp and sawe hym / and sayd vn-
to hym, zache / hastely come
downe

The Bystels and Gospels.

downe/for to day I must abide
at thy house / & quickly he came
downe/and receaued hym toy-
fully and when they sawe that/
they all grutched sayeng/ he is
gone in to Cary with a man y
is a synner, Zache stode forth
and sayde vnto the lord. Be-
hold lord/ y halfe of my good/
I gyue to the pooze / and if I
haue done any man wrong. I

wyl restore hym foure folde

Jesus sayde vnto hym, thi

daye is helth come vnto

this house/for as moch

as this same house

is be come y chyld

of Abraham,for

the sone

of man is come to seke and to

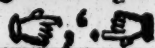
saue that whiche

was lost.

Here endeth the Bystels

and Gospels of the

Sondays.



Here be

gynmeth The Bystels,

and Gospels/ of the

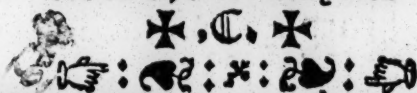
Sayntes.



in Englyshe. Fo. xlvii.

The Bytel on saynt Andze
wes daye/ The. x. Chapt
ter to the Romaynes

✠.C.✠



Bothzen the belese
of the herte iustifi-
eth / and to know
ledg yb the mouth
maketh a man safe

For the scripture sayth, who so
euer beleueth on hym/ shall nat
be ashamed. There is no differ-
ence bytwene the Jewe and y
Gentyle. For one is lord of al/
whiche is ryche vnto all that
cal vnto hym. For who so euer
shal cal on the name of y Lord
shal besafe/ Howe shal they cal
on hym, on whom they bileued
nat? Howe shal they byleue on
hym, of whom they haue nat
herde? Howe shall they heare
without a preacher, and howe
shall they preach except they be
sent: As it is wrytten howe beu-
teful are y fete of them, whiche
brynge glade ridynges of peas

And bynge gladde ty-

dynges of good thyn

ges / but they haue

nat all obeyed to

y gospel. For




M. iii.

Elatas

The Bytels and Gospels.

Elias sayth / lord who shall
byleue our sayinges? So then
saythe commeth by hearinge /
and hearynge commeth by the
worde of god. But I aske haue
they nat hearde? No doubt /
they? sounde went out in to all
landes / and they? wordes in to
the endes of the worlde.

**The Gospell on saynt An-
drewes day. The fourthe
Chapiter of Ma-
thewe. C**

As Iesus walked by the
see of galile / he sawe two
... brothzen / Symon which
was called Peter and Andrew
his brother castynge a nette in
to the see (for they were ffishers
and he sayde vnto them / folow
me / and I wyll make you ffish-
ers of me. And they strayght
waye left they? nettes / and fo-
lowed hym. And he went forth
from thence / & sawe other two
brothzen. James the sonne of
Zebede. and Iohn his brother
in the shyp / with Zebede they?
father mendinge they? nettes /
and called them: and they with
out tarpenge lefte the nettes,
and they? father, and folow-
ed hym.   

in Englyshe.

**The Bytel on Saynt Ni-
colas day Ecc. xliii.**

Behold an excelent preest
which is in his dayes ple-
ased god / and was founde righ-
teous / and in tyme of wzarpe
made an atonement: lyke to
hym there is nat founde / that
kept the lawe of the most hpest
And he was in couenaüt with
him / and in his fleshe he wrote
the couenaunte / and in tyme of
temptacyō he was founde faith-
full. Therfore he made hym a
couenaunte with an othe that
nacyons shulde be blyssed in
his syght / and that he shulde be
multiplied as the duste of the
erth, he knewe hym in his blyf-
finges and gaue him an inheri-
taunce & he kept hym thowwe
his mercy / that he founde grace
in the eyes of god. An euerla-
styng couenaunte dyd he make
hym / and gaue hym the office
of the hpe preest / he made hym
happy in glozy, in faith, and in
softnes / he made hym holy, and
chose hym out of all fleshe.

**The Gospell on Saynte
Nicolas daye. The. xxb.
Chapiter of Ma-
thewe. B.**

Iesus

The Pystels and Gospels.

Ihus sayde vnto his disci-
ples. A certeine man redy to
take his iourney to a straunge
countre, called his seruauntes
to hym, and delyuered to them
hys goodes, and vnto one he
gaue .i. talentes, to another .ii.,
and to another othe, to euery
man after his abiltyte, & straye
waye departed. Then he that
had receaued the .v. talentes,
went and bestowed them; and
wan other, v. lykewyse he that
receaued .ii. gayned other .ii.,
but he that receaued one / went
and dygged a pytte in the erth
and hyd hys maysters money.
After a longe season, the lord
of those seruauntes came and
rekened with them. Then cam
he that had receaued .v. talen-
tes and brought other fyue say-
enge. Mayster thou delyuer-
dest vnto me fiue talentes, lo I
haue gayned with them, v. mo.
Then his mayster sayde vnto
hym, Wel good seruaunte and
faythfull, thou haste ben fayth-
full in lytell, I wyll make the
rular ouer moche. Entre in to
thy maysters ioye. also he that
receaued two talentes / came &
sayde, mayster / y delyueredest

in Englyshe. Fo. xlviii.

vnto me .ii. talentes / lo I haue
wonne two other with them,
and his maister saide vnto him
wel good seruaunte and fayth-
ful I wyll make the rular ouer
moche go in, in to thy maysters
ioye.

The Pystel on the Con-
cepcon of our Lady.

Ecc. xliii.

As a vyne / so brought I
forth a sauour of swetnes
and my flowres are the fruyte
of glozy and ryches. I am the
mother of bewtiful loue and of
feare / and of greatnes, and of
holy hope. In me is all grace
of lyfe and trueth, & in me is al
hope of life & vertu. Come vn-
to me al that desyre me / & be fyl-
led with the fruytes y spryng-
of me, for my spirite is sweter
than hony or hony combe. The
remembraunce of me is for euer
and euer. They that eate me
shall hunger the more / & they
that drinke me shall thirst the
more he that harkeneth to me /
shall nat be ashamed / and he y
worketh by my counsell, shall
nat synne, and they that
byng in tolyghte shall
haue

The Bystels and Gospels.

Whaue eternal lyfe. **T**he Gospel on the Concep-
cyon of our Ladye the fyrst
cha. of Mathew. A.

This is the boke of the ge-
neracyō of Iesus Christ
the sone of David / the sone al-
so of Abraham. Abraham be-
gate Isaac. Isaac begate Ja-
cob. Jacob begate Judas / and
his brothrene. Judas begate
Phares / and Saram of Cha-
mar. Phares begate Esrom.
Esrom begate Aram. Aram be-
gate Aminadab. Aminadab be-
gate Naasson. Naasson begat
Salmon. Salmon begat Bo-
os of Rahab. Boos begate O-
bed of Ruth. Obed begat Jese.
Jesse begate David þ kyng
David the kyng begate Sa-
lomon of her that was Uries
wyfe. Salomon begate Robo-
am. Roboam begate Abia. Ab-
bia begat Asa. Asa begat Josaphat.
Josaphat begate Joram
Joram begate Ozias. Ozias
begat Joatham. Joatham be-
gate Achas. Achas begat Eze-
chias. Ezechias begate Ma-
nasses. Manasses begat Amo-
n. Amon begate Josias. Josias
begate Jeconias and his bro-

in Englyshe.

thre / about the tyme they were
caried awaye to Babylon / and
after they were brought to Ba-
bilō Jeconias begat Salachi-
el Salachiel begat Zorababel
Zorababell begat Abiud. Abi-
ud begat Eliachim. Eliachi be-
gate Azor. Azor begate Sadec.
Sadec begate Achim. Achim
begate Eliud. Eliud begate E-
leasar. Eleasar begate Mathā.
Mathan begat Jacob. Jacob
begate Jolep hthe husbände of
Mary, of whome was borne
þ Ies⁹ / which is called Christ.

The Bystell on saynt Thos-
mas daye the Apostle. The
seconde Chapter to the
Ephesians. D.

Brothrene nowe ye are no
more straungers, and so-
reners but Cyteisyngs with the
Sayntes / and of the household
of god / and are bylte vpon the
foundacyon of the Apostels &
prophetes / Iesus Christe be-
inge the heed corner stone / in
whome euery buyldinge cou-
pled to gyther / groweth vnto
an holy temple in the lord in
whom ye are bilt to gither
& made an habitaciō for
god in the spirite.

The

The Bystels and Gospels

The Gospel on saynt Thomas daye the Appostell

The. xx. chapiter of
Johan. f.

¶

Thomas one of the twelue called Didimus was not ... with theym when Iesus came. The other disciples said vnto hym, we haue sene þe lord And he sayd vnto them: except I se in his handes the prynt of the nayles, and put my fynger in the holes of the nayles, and thrust my hande in to his syde / I wyll nat byleue / and after. viii. dayes agayne / the dysciples were withi, and Thomas was with theym. Iesus came when the doores were shutte, & stode in the myddes and sayde. Peace be to you The said he to Thomas / put i thy finger here and se my hādes, and put forth thy hande / and thurst it in to my side, & be not without fayth but bileue. Thomas answered and sayde vnto hym / my lord and my god. Iesus sayde vnto hi Thomas bycause thou hast sene me / therfore hast thou byleued? Happy are they þe haue nat sene, & yet haue byleued.

in Englyshe. Jo. xlii.

The Bystell on the Couer-
syon of saynte Paule. The
ix. chap, of the Actes of
the Apostles. A.

Sull yet bzythynge, out
threatenyng & slaugh-
ter against the disciples
of the lord / wente vnto þe hye
preeste and desyred of hym let-
ters to Damascon, to the Sy-
nagoges that yf he found any
of this way whether they were
men or womē, he myght byng
them bounde vnto Ierusalem.
As he wente on his iourney, it
fortuned that he drewe nye to
Damasco / and sodaynly theyz
shynede rounde aboute hym a
lyght from heuen, and he fel to
the erth and herde a voice say-
enge to hi. Saul, Saul. Why
persecuteste thou me? And he
sayde / what arte thou lord
The lord sayde, I am Iesus
whom thou persecutest, it shal
be harde for þe to kycke against
the prycke, he both tremblinge
and astonyed sayd, lord what
wylte thou haue me to do? And
the lord sayd vnto hym / aryse
and go in to the Cytie, & it shal
be told the what thou shalt do.
The men whiche companyed
R. f. with hym

The Bystels and Gospels

with hym on his waye, stode amazed, for they herde a voyce, but sawe no man. Saul arose from the erth/ and whē he had opened his eyes he saw no mā. Then ledde they hī by the hāde/ and brought hym in to Damascō, and he was thre daies without sight and neither eate nor dranke. There was a certayne discypyle at Damascō named Ananias: to hym spake y^e lord in a visyō/ Ananias. And he said beholde, I am here lord. And the lord sayd vnto hym / aryse & go in to y^e strete/ which is called straite, and seke in the house of Judas, after one saul of the Cytie of Tharsus / for beholde he prayeth and hath sene in a visyon/ a man named Ananias cōming in vnto him, and puttyng his hādes on hī / that he myght receaue hys sight. Ananias answered / lord I haue herd by many of this mā, howe moche hurt he hath done to thy sayntes at Ierusalem/ & in this place he hath auctozite of the hye preestes to bynde all that cal on thy name. The lord sayd vnto him. Go thy wayes/ for he is a chose vessel vnto me

in Englyshe.

to beare my name before y^e gentils and kinges / & the children of Israel, for I wyl shewe him howe greate thynges he muste suffre for my names sake. Ananias went his way, and entred into the house/ & put his hādes on him/ & sayd: brother Saule the lord that appered vnto the in the way as thou camest sent me vnto y^e that thou myghtest receaue thy sight, and be filled with the holy gost. And immediately there fell from his eyes as it had ben scales/ and he receaued his syghte/ and arose & was baptysed / and receaued meate and was cōforted. Thē was Saul certayne dayes wth the dyscyples whiche were at Damascō, and strayght way he preached Chryst in the Synagoges, howe that he was y^e sone of god. All that herde hym were amazed and sayde, is nat this he that spoyled thē which called on this name in Ierusalem? and came hyther for the entent that he shuld byng thē bounde vnto the hye preestes? Saul encreased in strength, & confounded the Jewes which dwelled at Damascō affyrmyng

The Bystels and Gospels

in Englyshe. fo. l.

mpng & this was very Chryst.
The Gospel on the Conuer
syon of saynte Paule. The
rix. chapiter of Ma-
thew. D.

Peter sayd vnto Iesus. Be
 holde we haue forsaken al
 .. and haue folowed þ / what
 shall we haue therfore. Iesus
 sayde vnto them, verely I say
 vnto you, that ye whiche haue
 folowed me in the seconde ge-
 neracyon (when the sone of mā
 shall sit in the seate of hys ma-
 jesty) shall sit also bpō. xii. sea-
 tes, and iudge the. xii. tribes of
 Israel, and who soeuer forsak
 house or brothren or systers, or
 father, or mother, or wyfe, or
 children or lyuelod / for my na-
 mes sake / the same shall receue
 an hōidred folde / and shall in-
 heryte euerlastyng lyfe.

The Bystell on Cadelmas
dape. Malachie. iii.

Behold I sende my mes-
 senger which shall prepayre
 the way before me, & todaynly
 shall the lord whome ye seke
 come vnto his temple / and the
 messenger of the couenaunte
 whome ye desyre. Beholde he
 cometh sayeth the lord Sa-


booth. Who shall endure in the
 dape of his comynge / or who
 shall stande to beholde him: for
 he is as tryenge fyre, and as þ
 herbe that fullers scoure with
 all, and he shall sit tryeng and
 purgyn syluer, and shall pu-
 ryfy the sones of Leuy / & shall
 fyne them as gold and syluer /
 and they shall bynge offeryng
 vnto the lord of righteousnes,
 and the sacryfyce of Iuda and
 of Ierusalē / shall be delycious
 vnto the lord as i þ olde tyme /
 and in the yeres that were at þ
 begynnyge.

The Gospel on Cadelmas
dape. The seconde chapi-
ter of Luke. D.

When the tyme of Purify-
 cacyon (after the lawe of
 Moyses) was come / they
 brought Iesus to Ierusalem /
 to present hym to the lord, as
 it is wyrtten in the lawe of the
 lord: euery man chylde þ fyrt
 openeth the matryx / shall be cal-
 led holy to the lord, and to of-
 fre as it is sayde in the lawe of
 the lord, a payre of turtle Do-
 ues / or. ii. yong pygyons, and
 beholde there was a man i Je-
 rusalē, whose name was Syme-

N. ii. meon

The Bytels and Gospels

meon and the same man was iuste and feared god / and longed for the consolacyon of Israell, and the holy ghoste was i hym / & an answer was gruen hym of the holy ghost / that he shulde not se dethe, before he had sene the lord Christe. And he came by inspyracyon in to y temple. And when the father & the mother brought i the childe Iesus, to do for hym after the custome of the lawe. The toke he hym vp in his armes & sayd lord nowe letttest thou thy seruante departe in peace accordeynge to thy promyse, for mine eyes haue sene the sauour sent from the, which thou hast prepared before the face of all the people. A lyght to lyghten the gentyls, and the gloze of thy people Israell. 

The Bystel on sait Mathias y apostles day. the. i. cha. of y Actes of y Apostles. C.

Peter stode vp in the myddes of the disciples & saide .. (the nombze of the names were aboute an hondzed and twenty) ye men and brothrene, this scripture muste nedes be fulfilled, which the holy ghost

In Englyshe.

thorowe the mouth of Dauid spake before of Judas, which was guyde to them that toke Iesus, for he was nombzed w vs, and obtayned feloweshype in this mynystacyon / and he hath nowe possessed a plot of ground with the reward of iniquyte, and when he was hanged, braste asonder in the middes, and all his bowelles gushed out / and as it is knowen vnto all the inhabyters of Ierusalem. In so moch that that felde is called in theyr mother tong. Acheldema, that is to say the bloody felde. It is wyrtten i the boke of Psalmes / his habytacyon be voide / and no man be dwellyng theri / and his byshoprycke let another take. Wherfore of these men, which haue companyed with vs (al y tyme that the lord Iesus went in and out amonge vs / beginnyng at the baptime of Iohn vnto y same daye that he was taken vp from vs) must one be ordeyned to be a wytnes with vs of his Resurreccyon. And they appoynted. ii. Ioseph called Barsabas (whose surname was Iustus / and Mathyas, & they

The Bystels and Gospels

they prayed saieng. Thou lord which knowest the hertes of al men / shewe whether thou hast chosen of these two / that þe one maye take the roume of this mynystercyō, and Apostleshyp frō the whiche Judas by trespassyon fel / that he myght go to his owne place, & they gaue forth theyr lottes and the lotte fell on Mathias, and he was couēted with þe eleue Apostles.

The Gospel on saynt Mathias the Apostles daye,

The .xi. chapter of Mathew. D.

The Iesus answered and sayde I prayse the. O father lord of heuen and erthe, bycause thou haste hyd these thynges from the wyse & prudent, and hast opened the vnto babes, euen so father / for so it pleased the al thynges are gyuen vnto me of my father, and no man knoweth the sone, but the father / neyther knoweth any man the father, saue the sone and he to whome the sone wyll open hym. Come vnto me all ye that labour and are ladē / and I wyl ease you, take my yoke on you and lerne of

in Englyshe. fo. li.

me / for I am meke and lowely in herte, and ye shall fynde rest vnto your soules, for my yoke is easy / & my burthen is lyght.

The Bystel on þe Annunciacyō of our lady. Esaie. vii.

Our lord spake to Achas sayenge. Are the a sygne of the lord thy god, from a low byneth, or from an hye aboue. But Achas answered. I wyl nat are / neyther wyl tempte þe lord. Wherfore the lord sayd herken ye of the house of Dauid: Is it so small a thyng for you to be greuous to men, but that ye shulde also be paynfull vnto god neuerthelater yet the lord, he wyl gyue you a signe. Beholde a virgyn shalbe with chylde, and shall beare a sone, and shall call his name Emauell. He shall eate butter and honye / that he maye haue vnderstandyng to refuse the euyl and to chose the good.

The Gospel on the Annuncyacyon of our lady. The i. chap. of Luke. C.

Ad i the .vi. moneth the aūgell Gabryel was sent from god vnto a cytie of Galile named nazareth to a virgyn
R. iij spoused

The Pystels and Gospels

spoused to a man whose name was Joseph of the house of David / and the virgins name was Mary / and the angel went in unto her / and sayde: hyle full of grace / the lord is with the, blyssed arte thou amonge women. When she sawe hym she was abashed at his sayenge / and caste in her mynde / what maner of salutacyō that shuld be. And the angel sayde vnto her / feare nat Mary / for thou hast founde grace with god, loo thou shalt conceyue in thy wombe / and shalt beare a sone, and shalt call his name Jesus. He shall be greate and shall be called the sonne of the hyeste / and the lord god shall gyue vnto hi the seate of his father Dauid, and he shall raygne ouer the house of Iacobe for euer, and of his kyngdome shall be none ende. The sayd Mary vnto the angel, howe shal this be, seyng that I knowe nat a man: and the angel answered and sayde vnto her / the holy ghooste shall come vpon the, and the power of the hyest shal ouer shadowe the. Therefore also that holy thyng which

in Englyshe.

shall be borne, & shall be called the sone of god and marke, thy cosyn Elizabeth, she hath also conceaued a sone in her olde age and this is the. vi. monethe to her / which was called baraine for with god shall nothyng be vnpossyble. Mary sayde: Beholde the hande mayden of the lord / be it vnto me euen as thou hast sayd. ¶

The Pystel on saint Georges daye. The fyrst chapiter of James. A.

¶

My brethren count it exceeding ioye when ye fall in to .. diuers temptacions for as moch as ye knowe the tryeng of your fayth brigeeth pacience & let pacience haue her perfecte worke, that ye maye be perfecte and sounde, that nothing be lackyng vnto you, yf any that is amonge you lacke wisdom, let hym aske of god, (whiche gyuethe to all men in dyfferently, and casteth no man in the teeth) and it shall be gyuen hym, but let hym aske in faythe and wauer nat for he that doubteth is lyke the waues of the see / toste of the

The Bystels and Gospels.

the wynde, and caryed with
byolence. Neyther let that mā
thinke that he shal receiue any
thyng of god. A wauerynge
mynded man is vnstable in al
his wayes / let the brother of
lowe degre reioyce in that he is
exalted and the riche in that he
is made lowe / for euen as the
floure of the grasse, shal he va-
nyssh awaye. The Sonne
rysethe with heate / and the
grasse withereth / and his flou-
res fauleth away and þe beaute
of the fassyon of it peryssheth /
euen so shal the ryche man pe-
risshe with his haboundaunce
Happy is the man that endu-
reth in temptacyon / for when
he is tryed, he shal receaue the
crowne of lyfe / whiche
the lord hath promy-
sed to them that
loue hym.

**The Gospel on saint Geor-
ges daye. The. xv. chapi-
ter of Johan. A,**

Iesus said vnto hys disciples
I am þe true vyne, & my fa-
ther is an housbāde mā / euery
bzaūche þe beareth nat fruite i
me / he wyl take away / & euery
bzaūche þe beareth fruite wil he

in Englyshe. Fo. lii.

pourge that it may bring more
fruite. Nowe are ye cleane / by
the meanes of þe wordes which
I haue spoken vnto you / byde
en me / and let me byde in you /
as the bzaunche can nat beare
fruite of it selfe / excepte it byde
in the vyne: no more can ye ex-
cepte ye abyde in me, I am the
vine, and ye are the bzaunches
he that abyde in me / and I i
hym the same byngeth forth
moche fruite / for without me
can ye do nothyng / yf a man
byde nat in me / he is cast forth
as a bzaunche, and is wydded
and men gather it / and caste it
in to the fyre, and it burnethe /
yf ye abyde in me / and my wor-
des also bide in you, aske what
ye wyl, & it shalbe gyue to you.

**The Bystel on saint Marke
the Euangelystes daye.**

**The. iiii. chapter to
þe Ephesians. B.**

Brethren vnto euery one
of vs, is gyuen grace ac-
cordinge to the measure of the
gyfte of Chryste. Wherefore he
saythe, he is gone vp an hyle,
and had ledde captyuete cap-
tyue / and hath gyuen gyf-
tes vnto men. That he ascen-
ded,

The Bystels and Gospels

ded, what meaneth it, but that he also descended fyrst in to the lowest partyes of the erthe: He that descended, is euen the same also that ascended vp euen aboue al heuings, to fulfil al thinges / & y^e very same made some Apostles some pphetes / some Euangelyst / some shepherdes / some teachers / that the sayntes myght haue al thinges necessarye to worke and mynystre withal, to the edyfyenge of the body of Christ, til we euery chone) i the vnyte of fayth and knowledge of the sone of god) growe vp vnto a perfite man / after the measure of age of the fulnes of Christ.

The Gospel on saint Marke the Euangelystes day. The xv. chap. of Johan. A.

¶

I Am the true vyne. &c. as it is wyrtten worde by worde in the Gospell of saynte Georges daye.

The Bystel on Phylp and James daye. Sapi. v.

¶

When shall the ryghteous stande with greate con-
fidence against the that vered

in Englyshe.

them and toke away that they hadde laboured for. When the wycked shall se that / they shall be troubled with horrible fere / and shall wonder at the sodayne and vnloked for vyctorye, and shall saye in them selues / repentynge and sorowynge for anguysshe of herte.

These be they whiche we sometime mocked and iested on we were out of oure wyttes and thought they lyuing madnes and they ende to be without honour, but behold howe they are counted amonge the chyldren of god, and haue they enherytaunce among the sayntes.

The Gospel on saint Phylip and James day. The. xiiij. chapter of Johan. A.

¶

Iesus sayde to his disciples let not your hertes be troubled byleue in god, and byleue ye i me. In my fathers house are many mansyons, yf it were nat so I wolde haue tolde you. I go to prepare a place for you, and yf I go to prepare a place for you, I wyll come againe / and receaue you euen vnto my selfe / y^e where I am / there

The Epistels and Gospels.

am/there may ye be also, & whe
ther I go ye know & the waye
ye know Thomas saide vnto hi
Lorde we know nat whither þ
goeste Also howe is it pollyble
for vs to know the waye? Iesus
sayde vnto hym, I am the way/
þ verite / and the lyfe. No man
commeth vnto þ father / but by
me/ if ye had knowe me/ ye had
known my father also. And
now ye knowe hym/ & ye haue
sene hym. Whylpp sayd vnto
hym Lorde shewe vs the father
and it suffyleth vs. Iesus sayd
vnto hym / haue I ben so long
tyme with you/ and yet haste þ
nat knowen me. Whylpp he þ
hath sene me / hath sene the fa-
ther / & how sapest thou then /
shewe vs the father: byleueste
thou nat that I am in þ father/
and the father in me? The wo-
des that I speake vnto you, I
speake nat of my selfe, but the
father dwellynge in me / is he
that dothe the workes / byleue
me that I am the father, and þ
father in me, at the leest byleue
me for the verye workes sake.
Verely verely I say vnto you
who so euer byleueth on me / þ
workes that I do / þ same shall

in Englyshe. fo. lxxx.

he do / and greater workes the
these shall he do / bycause I go
vnto my father / and what soe-
uer ye aske in my name, that
wyl I do.

The Epistel on the inuenci-
on of the Crosse the v Cha-
piter to the Galathi,
ang. 28.

Brothre I haue trust to w-
arde you in god: that ye
wyl be none other wyse myn-
ded. He þ troubleth you shall
beare his iudgement, what soe-
uer he be, brothre if I yet pach
Circumsiceon, why do I then
yet suffer persecucion, for then
had the offence which þ crosse
gyueth ceased. I wolde to god
they were sondred from you.
whiche trouble you, as many
as desyre with outwarde ape-
raunce to please carnally, they
constrayne you to be circumci-
sed, onely bycause they wolde
nat suffre persecucion with þ
crose of Chryste, for they them-
selues whiche are circumcised
kepe natte the lawe: but de-
syre to haue you cyrcumcy-
sed that they myght reioyce in
your fleshe. God forþyd that I
shulde reioyce, but in the crosse

D. i.

of

The Bystels and Gospels.

of our lord Iesu Christ wher
by the worlde is crucifyed as
touchyng me, and I as concer-
ninge the worlde.

**The Gospel on the Inuen-
cyon of the Crosse. the. iiii.**

Cha. of Iohan. A.

There was a man of the
Pharises named Nicode-
mus a ruler amonge the
Jewes / he came to Iesus by
nyghte and sayde vnto hym.
Myster we knowe that thou
arte a teacher / whiche is come
from god / for no man coulde do
suche miracles as thou doest,
except god were with hym. Je-
sus answered and sayde vnto
hym. Verely verely I say vnto
the, except a man be borne a
newe / he can natse the kyng-
dome of god. Nicodemus said
vnto hym / howe can a man be
borne when he is olde, can he
entre in to his mothers bodye
and be borne agayne? Iesus
answered. Verely verely I
say vnto the, except that a man
be borne of water. and. of the
spirite, he can nat entre in to
kingdome of god. That which
is borne of the fleshe is fleshe,
and that which is borne of the

in Englyshe.

spiryte, is spirite, Wherefore
nat that I saide to the, ye must
be borne a newe. The wynde
bloweth where he lysteth, and
thou hearest his sounde. but þu
canst nat tel whene he cometh
and whyther he goeth. So is
euery man that is borne of the
spirite. Nicodemus answered
and sayd vnto hym, How can
these thynges be? Iesus answe-
red and sayd vnto hym, Arte þu
a mayster in Israel / and know-
est nat these thynges? Verely
verely I say vnto þu, we speake
that we knowe / and testifye þat
we haue sene / and ye receaue
nat our wytnes / if I haue tolde
you erthly thynges / & ye haue
nat beleued howe shulde ye be-
leue if I shall tel you of heuen-
ly thynges? And no man hath
ascended vp to heuen, but he
that came downe from heuen,
that is to saye the sone of man,
whiche is in heuen. And as
Moyses lyfted vp the serpent
in wyldernes. euen so must the
sone of man be lyfted vp / that
no man which beleueth in him
peryshe, but haue eternal lyfe.
**The Bystel on þe Natyui. of
saint Iohn Baptyst. Clai.**
lix. Thus

The Bytels and Gospels.

Hus sayth the lord. Herken ye Iles vnto me, and gyue hede ye people that are afarre the lord called me out of the wombe, and made mencyon of my name, when I was in my mothers bowels / and he made my mouth lyke a herpe swerd In the shadow he led me with his hande / & he made me as an excellent arrow, and hyd in his quiver / and he sayde vnto me : thou arte my seruaunt, O Israell, in whome I wyll be glorified: and I sayde, I labour in vayne & spende my strength for nought and vnprofytably, howbeit my cause I committe to the lord, and my trauayl vnto my god, and nowe sayth the lord y^e formed me in the womb to be seruaunt, and to turne Iacob vnto hym, beholde I haue made the a light, that y^e shuldest be saluacyon vnto the ende of the worlde kynges shal se, and rulers shal stande vp, and shal worshype, bycause of the, lord which is faithfull and y^e holy of Israell hath chosen the

in Englyshe. Jo. lxxx.

The Gospel on the Nativity of Saynt Iohan the Baptist. The tyzt Chapter of Luke. J.

Elizabethes time was come that she shulde be delyuered and she brought forth a sone and her neyghbours, and her cosyns herde tell how the lord had shewed greates mercy vpon her, they reioysed wth her. And it fortuneth the eyght day: they came to circumcyle the chyld, and called his name Zachary / after the name of his father, & his mother answered and sayd nat so / but he shal be called Iohan. And they sayde vnto her. There is none of thy kyn that is named with thys name, and they made sygnes to his father howe he wolde haue hym called, and he asked for wyrtynge tables and wrote, sayenge, his name is Iohn. And they marvelled al & his mouth was opened immediatly, and his tong and he spake lauding god / and feare came on all them y^e dwelt nye / and all these thynges were noyed abrode throughtout all the hilly countrey of Jewry: & all they that herde them, layde them

D.ii.

The Bytels and Gospels.

them vp in theyr hartes laieng
What maner chyld shall this
be: and the hande of god was
with hym, and his father zacharias
was fylled with the holy
ghost, and prophesied laienge.
Blyssed be the lord of Israel /
for he hath vlysted and rede-
med his people.

The Bystel on saynt Peter
and Paules day. The. xii.

Cha. of the Actes of the
Apostels. Al.

In that tyme Herode the
kyng, layde handes on
certein of y congregacion
to vere them / he killed James
the brother of Johan / with a
swerde / and because he sawe y
it pleased the Jewes he proce-
ded further, and toke Peter al-
so. Then were the dayes of the
swete breade, and when he had
caught hym, he put hym in pry-
son, and delyuered hym to. iiii.
quaternions of soldiours to be
kept, entendynge after Easter
to brynge him forth to the peo-
ple. Then was Peter kept in
pryson, but prayer was made
without ceasynge of the congre-
gacyon vnto god for hym, whē
Herode wolde haue brought

in Englyshe.

hym out vnto the people. the
same nyght slepte Peter by
twene two soldours / bounde
with two chaynes, and the ke-
pers befoze the doze kepte the
pryson, and beholde the angell
of the lord was there present /
and lyght shyned in the lodge /
and smote Peter on the syde / &
styrred hym vp sayenge. Arise
vp quickly, and the chaynes fel
of from his handes, and the an-
gell sayde vnto hym / gyde thy
selfe / and bynde on thy sanda-
les, and so he dyd and he sayde
vnto hym caste on thy mantell
about y, and folowe me / and he
came and folowed hym, & wist
nat that it was trueth whiche
was done by the angell, but
thought he hade sene a byspon
When they were past the fyrste
and the seconde watche / they
came vnto the Iron gate that
ledeth vnto the cytty, whiche
opened to them by his owne ac-
corde. And they went out / and
passed thorowe one strete, and
by and by the Angell departed
from him. And whē Peter cam
to hym selfe, he sayde / now I
knowe of a suertye y the lord
hath sent his angell, & hath de-
lyuered

The Bytels and Gospels.

puered me from the hande of Herode, & from all þ waytinge for of the people of the Jewes.

The Gospel on saint Peter and Powles daye þ. xvi chapter of Mathewe. C.

When Jesus came in to the wrostes of the cytre whiche .. is called Cesarea Philip pi, he asked his disciples saieþ whome do men saye that I the sone of man am? They sayde, some say that thou arte Johan baptiste, some Elias, some Jeremias, or one of þ prophetes. He sayde vnto them, but whom saye ye that I am. Simon Peter answered and sayde, Thou arte Christe the sone of the lyvinge god. And Jesus answered and said vnto hym. Happy arte thou Symon the sone of Jonas, for fleshe & blode hath nat opened vnto the that / but my father whiche is in heuen. And I say also vnto the that þ arte Peter: & vpon this roke I wyl buylde my congregacyon / and the gates of hell. Shall nat preuayle agaynst it, and I wyl gve vnto the / the keyes of the kyngdome of heuen / and what soeuer þ bynde vpon

in Englyshe. Fo. 16

erth, shall be bounde in heuen / and what so euer thou lowdest on erth, shall be lowdest in heuē.

The Bystel on the commemozacion of saynt Paule the seconde Chapter to the Galathians. B.

I Certifye you brothrene / þ the gospel which was preched of me, was nat after the maner of men, neyther receaued I it of man / neyther was I taught, it but receaued it by the reuelacyon of Jesus Christ: ye haue herde of my conuersacyon in tymes past in the Jewes wayes, how þ beyonde measure. I persecuted the congregacyon of god, and spoyled it, and preuayled in the Jewes lawe / aboue many of my companions / which were of myne owne nacyon / & was as moche more feruent meyn tepner of þ tradycyons of the elders, but when it pleased god, which seperated me from my mothers wombe, and called me by his grace / for to declare his sone by me þ I shulde preache hym amonge the hethen / immediatly I commened nat of þ mater with fleshe, and blode, neyther

D. iii.

returned

The Bystels and Gospels.

returned to Jerusalem to the
whiche were Apostels before
me, but wente my wayes in to
Arabia, and came agayne vn-
to Damascoun. Then after. iiii.
yere I returned to Jerusalem
to se Peter, & abode with hym
xv. dayes none other of y apo-
stels sawe I, save James the
Lords brother / the thynges
whiche I wyte beholde, god
knoweth I lye nat. After that
I went in to the costes of Si-
ria and Cilicia / and was vn-
knownen as touchinge my per-
sone vnto the congregacyons
of Jewry which were in chryst
but they herd onely y he which
persecuted vs in tyme paste,
now precheth the fayth, which
before he destroyed / and they
glorified god on my behalfe.

**The Gospell on the Come-
moracyon of saynt Paule.**

**The. xix. Chapter of
Mathewe. D.**

Peter sayde vnto Jesus
beholde we haue .x. ye
..shal fynde this gospel on
the couerlyon of saynt Paule.

Folio. l.

**The Bystell on the visita-
cyon of our lady, Cantic. ii,**

in Englyshe.

In the floure of the felde,
I Lyles of the valeys. As y
.. Liue amonge the thornes,
so is my loue among y daugh-
ters: As the Appletre amonge
the trees of the wode. so is my
beloued amonge the sonnes, in
his shadowe was my desyre to
lyte, for his fruyte was swete
to my mouth. He brought me
vnto his wyne seller, and his
behauer to me ward was loue-
ly, beholde my beloued sayde to
me: bp & hast my loue, my due,
my bewtiful & come, for nowe
is wynter gone, and rayne des-
perded and past, the fliowres ap-
pere in our countre, & the tyme
is come to cut the vines. The
voice of y Turtill doue is herde
in our lande, the syg tree hath
brought forth her sygges, & the
vynes blossomes gyue a sauour
bp hast my loue, my due in y
holes of the rocke, & secret pla-
ces of y walles, shewe me thy
face & let me here thy voyce, for
thy voyce is swete / and thy fas-
syon beautifull.

**The Gospell on the visita-
cyon of our Ladye. The
first Chapter of Luke**

G. D. D.

Mary

The Bystels and Gospels.

Mary arose in those daies
and went in to y^e moun-
tains with hane in to a
Citie of Jewry, & entred into
the hous of Zacharie / & saluted
Elizabeth / & it fortunied as Eli-
zabeth herde the salutacyon of
Mary / y^e babe spronge in her
belly / & Elizabeth was fylled
with the holy ghost / & cried wth
a loude voyce / and sayde: Blu-
ssed arte thou amonge women /
and blyssed is the fruyte of thy
wombe: & whence happeneth
this to me, y^e the mother of my
lorde shulde come to me. Loo as
soone as y^e voyce of this saluta-
cyon sounded in myne eares, y^e
babe lepte in my bely for ioye, &
blyssed arte thou that beleuest /
for those thynges shall be per-
fourmed whiche were tolde the
from y^e lorde. And Mary sayde
my soule magnifieth the lorde,
and my spyryte reioyleth in
god my saupoure.

**The Bystel on y^e Translaci-
on of saynt Thomas of Can-
terbury. The. v. Cha. to the
Hebrues. A.**

Every hye preeite. &c. ye
shall finde this bystel on
saynt Thomas daye after xij

in Englyshe. fo. lvi.

Thomas daye. folio. v. 20
**The Gospel on saynt Tho-
mas of Canterbury. y. xij**
Chapiter of Luke. B.

A Certayne noble man, &c.
ye shall fynde this gospel
... on saynte Thomas daye
after Chyldermas day. fo. v
**The Bystel on Kelyke Sō
daye. Eccle. xliiii.**

These are the men of mer-
cy, whose ryghteousnes
are nat toz gotten. Goodnesse
abyde with the seede of them:
they? kynnsfolke, are an holy en-
heritaunce, and they? seed hath
stande in wytnesses / and the so-
nes of them abyde vnto y^e wo-
ldes ende for them / the genera-
cyon of them / and the gloze of
them shall nat be lest, they? bo-
dyes are buried in peace, and
they? names shall lyue in the
worldes, al people shall tel the
wysdome of them, and all the
congregacyon of sayntes shall
shewe the laude of them.

**The Gospel on Kelyke son
daye. The. v. Chapiter
of Mathewe. A.**

When Jesus sawe the peo-
ple he went by in to a mou-
ntayne and when he was set his
disciples

The Epistles and Gospels.

disciples came vnto hym / and he openeth hi mouthe & taught them sayenge. Blyssed are the poore in spyryte / For they is the kyngdome of heuē. Blyssed are they y moꝛne, for they shal be comforted. Blyssed are the meke, for they shal enherete y erth. Blyssed are they which hongre and thurst for ryghtuousnes, for they shal be fylled. Blyssed are the mercyfull, for they shal optayne mercy. Blyssed are y pure in herte, for they shal se god. Blyssed are y main teyners of peace, for they shal be called the chyldrene of god. Blyssed are they whiche suffre persecucion for ryghtuousnes sake, for they is y kyngdome of heuen. Blyssed are ye when men shal reuple you, and persecute you, and shall falsly saye all maner of euyl sayenges agaynste you, for my sake. Reioyce and be glade, for greate is your rewarde in heuen.

The Epistel on saynt Margaretes daye.

O Lorde my god thou hast exalted my habytacyon vpon the erth, & I haue prayed for deth to come, I haue called


in Englyshe.

the lorde, the father of my lorde that he forsake me nat in y day of my tribulacyon. And in the tyme of proude men withoute helpe, I shal laude thy name diligently, and shal prayse it in confessyon, & my prayer is herde thou haste delyuered me from perdyon & from a wycked tyme, Therefore O Lorde my god, I shal confesse and gyue laude vnto thy name.

The Gospel on saynt Margaretes daye. The. xiii. Chapter of Mathewe. G.

Iesus sayde vnto his disciples. The kyngdome of heuē is lyke vnto treasure hid in the felde / the whiche a man founde and hyd it / and for ioy thereof goeth and selleth all y he hath, and byeth that felde. Agayne y kyngdome of heuen is lyke vnto a Marchaunte sekynge after good peerles, whiche when he had found one precyous perle. wente and solde all that he had and bought it. Agayne y kyngdome of heuen is lyke vnto a Nette caste in to the see / that gadereth of al kindes of fyshes which when it is full / me draw to lande, and syt and gadereth the

The Pistels and Gospels.

the good in to theyr vesselles & cast the bad away. So shall it be at the ende of the worlde, The angelles shall come and seuer the bad from the good, & shal caste them in to a furney of fyre/there shal be waylyng, and gnashynge of teth. Iesus sayde vnto theym, haue ye vnderstanded all these thynges they sayd ye syz. Then sayde he vnto them, therfore euery scribe whiche is taughte vnto the kyngdome, is lyke an housholder/which bryngeth forth/out of his treasure, thynges bothe newe and olde. 

The Pistel on Mary Magdaleyn day. Prouerb. xxxi.

A woman of power and be-rite yf a man culde fynde ... the valewe of her were farre aboue perles. The herte of her husbände trusteth i her, that he nedethe nat spoyles. She rendereth hym good and not euil al the daies of her life. She sought wolle and flaxe, & dyd as her handes serued her. She is like a marchautes ship that bryngeth her vytayles fro farre. She ryseth yer day and, gyueth meate to her household

in Englyshe. fo. lvi.

and fode to her maydes. She consydered a groude & bought it, and of the fruyte of her handes plated a byne. She gyde her loynes with strength / and couraged her armes. She perceaued that her huswyfry was profytable / & therfore dyd not put out her candell by nyght. She set her fingers to y spédle and her handes caughte holde on y dystaffe. She opened her hande to the pooze / and stretched out her handes to the nedye. She feared not lest y cold of snowe shulde hurte her house, for al her household were double clothed. She made her gay ornaments, of byce, and purple was her apparell. Her husbände was hadde in honoure in the gates, as he sate with y elders of the lande. She made linnen and solde it, and deliuered a girdle to the merchaunt. Strength and glory were her rayment / and she laughed in y later dayes. She opened her mouth with wysdome and the lawe of ryghteousnes was on her tonge. She had an eye to her household & eate nat bread ydly. Her chyldren arose and

P. j.

blissed

The Epistles and Gospels.

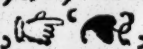
blyssed her, and her hulbande commended her. Many doughters haue done excellently but thou haste passed them al. Fa- uoure is a deceauable thyng, & beautye is vanyte, but a wo- man that feareth god / she shal be praised. Gyue her of y fruite of her handes / and let her wor- kes prayse her in the gates.

The Gospel on Mary mag-
daleins day. The. vii. chapi-
ter of Luke. C.

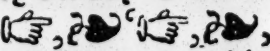
And of the Pharyses desy-
red Iesus that he wolde
eate with hym, and he came in
to the Pharyses house, and sat
downe to meate. And beholde
a woman in that cite / whiche
was a synner as soone as she
knewe that Iesus sat at meate
in the Pharyses howse she
brought an Alabaster boxe of
oyntment, and she stode at his
fete behynde him wepyng and
began to washe his fete with
teares / and dyd wype the with
the heares of her heed, and kis-
sed his fete, and anoynted the
with oyntment. Whē the Pha-
ryse whiche bad hi to his hou-
se sawe that, he spake within
hym selfe sayenge: yf this man

in Englyshe.

were a Prophete, he wolde su-
rely haue knowen who & what
maner woman this is, whiche
touched him, for she is a sinner
And Iesus answered and said
vnto hym, Symō I haue som
what to saye vnto the, and he
sayde: Mayster saye on. There
was a certayne lender whiche
had two letters, the one ought
fyue hōūdrēd pens, and the o-
ther fyfty. When they had no-
thyng to paye, he forgaue the
bothe. Whiche of them tell me
wyl loue hym moost? Symon
answered and sayd, I suppose
that he to whome he forgaue
moost / and he sayde vnto him.
Thou hast truely iudged. And
he turned to the woman / and
sayd vnto Symō. Seest thou
this woman, I entred i to thy
house / and thou gauest me no
water to my fete: but she hath
washte my fete with teares / &
wiped them with the heares of
her heed. Thou gauest me no
kysse: but she sence the tyme I
came in hath nat ceased to kis-
se my fete. My heed with oyle
thou dydest nat anoynte / and
she hath anoynted my fete w
oyntmente. Wherfore I saye
vnto

The Bystels and Gospels
 vnto the many synnes are for-
 gyuen her, bycause she loued
 moche. To whome lesse is for-
 gyue / the same doth lesse loue.
 And he sayd vnto her, thy syn-
 nes are forgiuen the. And they
 that sate at meate with him, be-
 gan to say within them selues
 Who is this which forgyueth
 euen synnes / and he sayde to y
 woman. Thy faith hath saued
 the / go in peace. 

The Bystell on saint James
 daye the Apostle. The.ii.
 chapiter to the Ephe.
 syans. D.

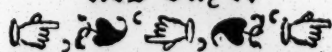
Bethrene nowe ye are no
 more straungers and fore-
 ners: but cytelins with y sayn-
 tes, and of y housholde of god,
 and are bylte vpon the founda-
 cyon of the Apostles and prop-
 hetes, Jesus Chyrste beyuge y
 heed corner stone, in whome e-
 uery buyldyng coupled togy-
 ther / growethe vnto an holy
 temple in the lord, in whom ye
 also are bylte togyther & made
 an habitacyon for God in the
 spyryte. 

The Gospel on saint James
 daye the Apostle. The.xx.cha-
 piter of Mathewe, C.

in Englyshe. fo. lviij.

Here came to Jesus the
 mother of Zebedes chyl-
 dren with her sones, worshyp-
 ping hym, and desyring a cer-
 tayne thyng of hym, he sayde
 vnto her, what wilt thou haue
 she sayde vnto hym. Graunte
 that these my two sones, maye
 syt one on the right hande, and
 the other on thy lefte hande, in
 thy kyngdome. Jesus answe-
 red and sayde / ye wotte nat
 what ye aske. Are ye able to
 drynke of the cuppe that I
 shall drynke of: and to be bap-
 tised with the baptyme that I
 shall be baptised with: They
 answered to him. That we are.
 He sayd vnto the, ye shal dryn-
 ke of my cuppe, & shall be bap-
 tised with the baptyme that I
 shall be baptised with, but to
 sytte on my ryght hande / and
 on my lyfte hande, is nat myne
 to gyue but to the for whom it
 is prepared of my father.

**The Bystell on saynte An-
 nes daye.**



A womã of power & very-
 te. &c. ye shall fynde this
 bystell on saynte Mary mag-
 daleyn daye. folio. lvij.

B.ij.

The

The Bystels and Gospels

The Gospell on saint Annes
daye. The fyyst chapter
of Mathewe. A.

This is the boke of the ge-
neracyō. &c. ye shal fynde
this gospel on the Concepcion
of our lady. folio. xl viii.

The Bystell on saint Peters
daye ad vincula. The. xii. cha.
of y Actes of y apostles. C.

When Peter came out
of prison, he came to
the house of Mary
the mother of one Iohn which
was called Marke, where
many were gathered togyther
in prayer, as Peter knocked
at the entrey doze, a damsell
came forth to herken named
Rhoda, and when she knewe
Peters voyce, she opened nat
the entrey for gladnes, but rā-
ne in, and tolde howe Peter
stode befoze the entrey, and
they sayde vnto her/ thou arte
mad/and she boze the downe/
that it was euen so. Then sayd
they, it is his angell Peter cō-
tynued knockynge, when they
had opened the doze, and sawe
hi they were astonyed, he bec-
kened vnto them with the han-
de to holde theyr peace / and

in Englyshe.

told them by what meanes the
lorde bzoughte hym oute of
pylson. 20, 21, 22, 23

The Gospel on saint Peters
day ad vincula. The. xvi. cha.
of Mathewe. B.

When Iesus came in to the
costes. &c. ye shal fynde
this gospel on saint Peter and
Paules day. folio. lb.

The Bystell on y Transfy-
guracion of our lord, the. ii.
pystel of Peter and the
fyyst chapter. D.

Moste dere beloued bzythre
we folowed nat deceaua-
... ble fables when we ope-
ned vnto you the power / and
commynge of our lord Iesus
Chryste/ but with our eyes we
sawe his maieste. Euen then
verely, whē he receaued of god
the father honour and glorie,
and whan there came suche a
voyce to hym from that excel-
lent glory. This is my dere by-
loued sone, in whome I haue
delyte, here hym this voyce
we herde whan it came from
heuen, beyng with hym in
the holy mounte, we haue also
a ryghte sure worde of prop-
hesye, where vnto yf we
take

take hede, as vnto a lyght that
ſhyneth in a darke place / ye do
wel vntyl the day dawne & the
daye ſtarre aryſe in your hert.

The Gospel on þe Tranſfy-
guraciō of our lord. The. xviij.
cha. of Mathewe. A.

Iesus toke Peter and Ja-
mes / and Iohn his brother
and brought them vp in to an
hye mountayne out of the way
and was tranſfigured befoze
them, and his face did ſhine as
the ſonne, and his clothes were
as whyte as the light. And be-
holde there apered vnto them
Moyſes and Helias, talkyng
with hi. The answered Peter
and ſayde to Iesus. Mayſter
here is good beyng for vs / yf
thou wylte / let vs make here
iii. tabernacles, one for the /
and one for Moyſes / and
one for Helias. Whyle he yet
ſpake / beholde a bryght cloude
ſhadowed theym, and beholde
there came a voyce oute of the
cloude & ſayd. This is my dere
ſonne / in whom I delyte / here
hym. And whan the dyſcy-
ples herde that they fell flatte
on theyr faces, and were
ſore affrayde. And Iesus

came and touched theym and
ſayd aryſe and be nat a frayde
Then liſted they vp theyr eies
and ſawe no man but Iesus
onely. And as they came dow-
ne from the mountaine. Iesus
charged them ſayenge, ſe that
ye ſhewe the vylion to no man
tyll the ſonne of man be ryſen
agayne from deth. 20, 21, 22

The Bytel in þe feſt of the
name of Iesus. The. iiii.
chapiter of the Actes
of the Apoſtles. A.

20, 21, 22,

Peter full of the holy ghoſt
ſayd. Ye rulers of the peo-
ple and elders of Iſrael, yf
we this daye be examined of þe
good dede done to the ſycke
man, by what meanes he is
made hole, be it knowen vnto
you all, and to al the people of
Iſrael that in the name of Je-
ſus Chryſt of Nazareth, whōe
ye crucyfyed, and whome god
rayſed from deth agayne / this
man ſtandeth here preſente be
foze you whole, this is the ſto-
ne caſte aſyde of you buylders
whiche is ſette in the cheyfe
place of the corner / neyther is
there ſaluacyon in any other /

The Bytels and Gospels

noꝝ yet also is there any other name giuen to men wherin we muste be saued. **C.** **20.** **D.**

C The Gospell in the feest of the name of Iesus. The fyrste chapter of Mathewe. **C.**

T He angell of god apered to Ioseph i slepe sayeng, Ioseph the sonne of Dauid, feare not to take vnto the Mary thy wife, foꝝ that which is conceaued in her, is of y^e holi ghost. She shall brynge foꝝth a sone / and thou shalt cal his name Iesus, foꝝ he shall saue his people from theyꝝ synnes. All this was done to fulfyl that which was spoken of our loꝝd by the pꝛophete sayenge. Beholde a mayde shall be iⁿ chylde / and shall brynge foꝝth a sonne, and they shall call his name Emanuell / whiche is by interpretacyon / god with vs.

C The Bystel on saint Laurence day / the.ii. bystel to the Coꝝynthyans. The.ix. cha. **B.**

Bethene, he whiche so-
wethe lytell / shall reepe
lytell / and he that sowethe
plenteously / shall reepe plen-
teously / and let euery man do




in Englyshe.

accoꝝdynge as he hath purpo-
sed in his herte, not grudgyn-
g / oꝝ of necessitye, foꝝ God lo-
ueth a chereful giuer. God is a-
ble to make you ryche in all
grace / that ye in all thynges
haupng sufficient vnto y^e vter-
moste maye be ryche vnto all
maner good woꝝkes / as it is
wꝛitten. He hath sparsed a bro-
de, and hath giue to the pooꝝe
his ryghteousnes remayneth
foꝝ euer. He that fyndeth the
sower seede shall mynystre brea-
de foꝝ fode, and shall multiply
your seede / and encrease y^e fruy-
tes of your righteousnes,

C The Gospel on saynt Lau-
rence daye. The. xii. cha-
piter of Iohan
20. **D.** **C.**

Iesus sayde vnto his dysci-
ples. Merely verely / I say
vnto you / excepte the wheate
corne fal in to the grounde and
dye, it bydethe alone, yf it dye
it bryngethe foꝝth moche fruy-
te. He that loueth his lyfe shall
destroie it, and he that hateth
his lyfe in this worlde, shall
kepe it vnto the lyfe eternall
yf any man minystre vnto me /
let him folowe me / and where

The Bystels and Gospels




I am, there shall also my mynster be / and yf any man mynster vnto me / hym wyll my father honoure whiche is in heuen.   

The Bystel on the Assumpcyō of our lady. Ecclēsi. xiiii.

In al those thingz I sought reste: and in some mannes enherytaunce wolde haue dwelte. Then the creatoure of all thynges commaunded and sayd vnto me: and he that created me dyd sette my tabernacle at reste / and sayde vnto me. Dwel i Jacob / and haue thine enherytaunce in Israell / and rote thy selfe amonge myne electe. From the begynnyng / and before the worlde was I created, and vnto the worlde to come wyll I not cease: and before hym haue I mynstered in the holy habytacyon and so in Syon was I settled / and in the holy cytie likewise I rested and i Ierusalē was my power. And I rote my selfe in an honourable people / whiche are the lordes parte, and he they enherytaunce, and among the multytude of sayntes I helde

in Englyshe.

fo. lxx

ue faste. As a Cedar tree was I lyfte vp in Lybanon, and as a Cypres tree in mounte Hermon. As a Palme tree was I exalted in Cades / and as rose plantes in Ierico. As a beautifull Olyue tree in the feldeg and as a Blayntayne tree was I exalted vpo the waters. In the stretes. I gaue an odoure as Sinamon and Balme that smellethe well, and gaue an odoure of sweteness as perfecte Myrrē.   

The Gospel on the Assumpcion of our lady. The. x. chapter of Luke. G.

Iesus entred into a certaine Castell. And a certaine woman named Martha, receaued him in to her house: And this woman had a syster called Mary: whiche satte at Iesus fete / and herde Iesus preaching. Martha was combred aboute moche seruyng: and stode and sayd: Mayster doest thou nat care: that my syster hath left me to minstre alone: bidde her therfore that she helpe me. And Iesus answered and sayde vnto her. Martha Martha, Thou carest and arte

The Bystels and Gospels

art troubled about many thinges/ verely one is nedeful. Mary hath chosen the beste parte whiche shal not be taken away from her. ¶

* The Bystel on saynt Bartilmewes dave. The.ii. chapiter to þe Ephesians. D.

Now ye are no more straungers. &c. ye shal finde this pystell on saynt James dave þe apostle. Folio. lviij.

¶ The gospel on saint Bartilmewes day. The. xxiij. chap. of Luke. C.

¶ Here was a stryfe among the dyscyples of Iesus, whiche of them shulde be taken for the greateste, and he sayd vnto them/ the kynges of the gentyls raygne ouer them and they that beare rule ouer them/ are called gracypus lordes, but ye shal not be so, but he that is greatest among you shal be as the yongest/ and he that is chiefe shal be as the mynystre, for whether is greater, he that sittethe at meate: or he that serueth: is nat he that sittethe at meate: And I am amonge you as he that myni-

in Englyshe.

strethe/ ye are they which haue byddē with me in my temptacions, and I apoynt vnto you a kingdome/ as my father hath apoynted to me that ye maye eate and drynke at my table in my kyngedome / and sytte on seates, and iudge þe twelue tribes of Israell. ¶

¶ The Bystell on the Decolacyō of saynt Iohan.

Prouerbi. x.

¶ The lokynge after of iustemen is gladnes: and the... hope of wycked men shal peryshe. The strengthe of a simple man is the waes of the lord, and feare to them that worke euyl. The iuste man shal not be moued for euer, and wycked men shal not dwell vpon the erthe. The mouth of a iust man byngeth forth wysdome, and the tonge of euyl men shal peryshe. The lyppes of a iuste man consyderethe pleasaunte thynges, and the mouth of wycked men, frowarde thynges. The simplycyte of iustemen shal dyrecte theym and þe supplācion of euyl mē shal destroy thē. The righteousnes of

The Bytels and Gospels.

of ryghtuouse men, shall deli-
uer them / and the wycked men
shal be taken in theyr awaytes
The iust man is deliuered fro
heuyne / and the wycked man
shal be taken for hym. A disti-
myler deceaueth his frende wth
the mouthe, and the iuste men
shall be deliuered wth science A
cite shal be exalted in y^e good
of iust men: and laude shal be
in the losse of wicked men. A ci-
tye shal be exalted in the blis-
synge of iuste men.

**[The Gospell on the decolla-
cyon of saynt Johan. The
vi. Cha. of Marke. C.**

Herode y^e kynge hym selfe
sent forth and toke John
.. .. and bounde hym / and cast
hym in pryson, for Herodias
sake / whiche was his brother
Philippys wyfe. For he had
marryed her. Johan sayde vnto
Herode. It is nat lawfull for y^e
to haue thy brothers wyfe. He-
rodias lapde wayte for hym / &
wolde haue killed hym, but she
coude nat. For herode feared
Johan knowinge that he was
a iuste man, and an holy / and
gaue him reuerence and when
he herde hym, he did many thin

in Englyshe. fo. lxi.

ges & herde hym gladly. And
when conueniente daye was
come. Herode on his byrth day
made a supper to the Lordes,
Capteynes / and cheyte eltares
of Galile. And the daughter of
the same Herodias. came in. &
daunsed, and pleased Herode,
and them that sate at bourde al-
so. Then the kynge sayde vnto
the mayden / aske of me what y^e
wylte, and I wyl gyue it the /
and he sware vnto her. What
soeuer thou shalte aske of me /
I wyl gyue it the / euen vnto
the one halfe of my kingdome.
And she went forth: and sayde
to her mother. What shal I aske
and she sayde John Baptistes
heed. And she came in strayte
waye with haste vnto the king
and asked sayeng / I wyl that
thou gyuest me by and by in a
dysshe, the heed of John Bap-
tyste. And the kinge was sorry.
yet for his othes sake, and for
theyr sakes whiche sate at sup-
per also, he woulde nat put her
besyde her purpose. And imme-
dyatly the kynge sente Hange-
man / and comaunded his heed
to be brought in / and he went
and beheded hym in the prison

¶.i. and

The Bytels and Gospels
and brought hi heed in a bylde
and gaue it to the maiden, and
the mayden gaue it to her mo-
ther. When his disciples herde
of it, they came & toke vp hys
body, and put it in a tombe.

The Bystell on the Nati-
uite of our Ladye.

A byne so broughte I
forth a sauoure. &c. ye shal
finde this pistel in the Co-
ceptiō of our Lady. Fo. xlviii.

The Gospel on the Natiui-
te of our Lady. The fyrste
Cha. of Mathewe. A.

This is the boke of the ge-
neracyon of Iesus. &c. ye
shall fynde this Gospell
on the Concepcyon of our La-
dy. Folio. xlviii.

The Bystell on the Exalta-
cyon of the Crosse p. v. Cha-
to the Galathians. B.

I haue trust towarde you
in god. &c. ye shall fynde
this Bystel on the Inuen-
cyon of the Crosse. Fo. liii.

The Gospell on the exalta-
cyon of the Crosse the. xii.
Chap. of Iohan. C.

Iesus sayde vnto the people
of y Jewes / now is the iud-
gemēt of this worlde now shal

in Englyshe.

the Prynce of this worlde be
caste out. And I (if I were lift
vp from the erth) wyl drawe al
men vnto me. This sayde Ie-
sus sygnifyenge what deth he
shulde dye. The people answe-
red hym, We haue herde of the
lawe that Chyyst bydeth euer-
And how sayest thou then that
the sone of man must be lyft vp
Who is that sone of man? Je-
sus sayd vnto them / yet a lytell
whyle is the lyght with youe:
waikē whyle ye haue lyght lest
the darkenes come on you. He
that walketh in the darke wo-
teth nat whither he goeth. But
whyle ye haue lyght, bileue on
the lyghte that ye maye be the
Chyldren of lyght.

The Bystell on saynt Ma-
thewes dape the apostle.

The simpyltyde of y faces
of the foure beestes. The
... face of a man, and the face
of a Lyon / on the ryght hande
of y foure of them. And the face
of an Eagle aboue them foure
And theyr faces, and theyr
wiges stretched out aboue an
hye. Eche hadē two wynges
coupled to gyther / and two y
couered theyr bodies, and they
went

The Bystels and Gospels.

wente all strepte forwarde, and whyther they had luste to go / thither they wente, and turned nat backe agayne in theyr goyng. And the similypitude of the beestes, and þe passyon of them was as burnynge coles of fyre and as fyre brandes, walkinge bytwene the beestes, and þe fyre dyd theyne, and out of the fyre proceded lyghtnyng, and the beestes ranne and returned after the passyon of lyghtnyng.

The Gospell on saynt Mathewes daye the Appostle /

The. ix. Chapter of Mathewe. B.

When Iesus went forth, he sawe a man ytte receauynge of a custome named Mathewe, and sayde to hym / folowe me, and he arose and folowed hym. And it came to passe, that Iesus sate at meate in þe house / beholde many Publycanes and synners came and sate downe also with Iesus & his disciples. When the Pharyses had perceaued that, they sayde to his disciples. Why eateth your mayster with Publycanes and synners? When Iesus herde that, he sayde to them

in Englyshe. Fo. xlii.

The whole nede nat the Phylsion, but they that are seke. Go and lerne, what that meaneth: I haue pleasure in mercy, and nat in offerynge, for I am nat come to caille þe ryghtwylse, but the synners to repentaunce.

The Bystel on saynt Myghels dape. The fyrste Chapter of the Reuelacyon of saynt Iohan. A.

Iesus sent and shewed by his Angell vnto his seruaunte . . . Iohan / which bore recorde of the worde of god, and of the testymonye of Iesus Chryste, and of al thynges that he sawe. Happte is he that heareth and readeth the wordes of the prophesy, and kepe those thynges whiche are wyrtten there in / for the tyme is at hande. Iohn to the. vii. congregacyon in Asia. Grace be with you & peace from hym whiche is, & whiche was, and the which is to come and from the. vii. spirytes / whiche are presente before his trone / and from Iesus Chryste whiche is a faythfull wytnesse and fyrst begoten of the deed / & lord ouer the kynges of þe erth vnto hym that loued vs, and

A. ii,

washed

The Bystels and Gospels,

waithen vs from our synnes :
in his owne bloode.

The Gospel on saynt Myg
hetes daye the. xliii. Chap.
of Mathewe. A.

The discyples came vnto
Jesus sayenge. Who is y
... greatest in the kyngdome
of heuen? Jesus called a chylde
vnto him & set him in y middes
of the & sayde, verely I say vnto
you/except ye touzne & become
as chilozen, ye can nat entre in
to y kyngdome of heuen. Who
so euer therfore shall submytte
hym selfe as this chylde, he is
the greatest in the kyngdome
of heuen. And who so euer re-
ceaueth suche a Chylde in my
name, receaueth me, but who
so euer offende one of these ly-
tell wones, whiche byleueth in
me, it were better for hym that
a milstone were hanged about
his necke, and y he were drow-
ned in the depth of the see. Wo
be vnto the worlde, bycause of
offences, howbeit it can nat be
auoyded/ neuertheles wo be to
the man by whome the offence
commith. Wherefore if thy hãde
or thy fote gyue the an occasy-
on of euyl, cut hym of, and cast

in Englyshe.

hym from the, it is better for y
to entre in to lyte halte or may-
med/ rather than thou shuldest
haunge two handes / or two
fete / be caste in to the euerlast-
ing fyre. And if also thyne eye
offende the / plucke hym out &
cast hym from the. It is better
for the to entre in to lyte with
one eye, then haung two eyes
to be caste in to y hell fyre. Se
that ye despyle nat one of these
lytell wones. For I saye vnto
you, that in heuen theyr angel-
les, beholde the face of my fa-
ther whiche is in heuen.

The Bystell on the Trans-
lacyon of Saynt Edwardes
the Kyng and Con-
fessor.

The iuste man wyl gyue
his hert and march in the
... morning to y lord which
made hym, and wyl pray in the
lyght of the most hiest. He wyl
open his mouthe in prayer, &
wyl praye for his synnes. And
yt the greatte Lorde wyl, he
wyl fulfyll hym with the spi-
rite of vnderstandynge, and he
wyl thewe forth the eloquence
of his wysdome of swete shou-
ers/ and wyl knowledg to the
lorde

The Bytels and Gospels.

lorde in prayer/and he wyl dy-
recte his counsayl & disciplin/
and wyl haue counsell in secret
thynges/and he shal speke open-
ly, the disciplin of his doctrine
and shall gloze in the Testa-
ment of the lorde. Many men
shall prayse his wylscome, and
it shal nat be done awaye vnto
the worldes ende. His remem-
braunce shal nat go away, and
his name shal be requyred to
generacyon, in to generacyon.

**The Gospel on the Transla-
cyon of saynt Edward the
Kinge and confessor** p
xi. Cha. of Luke. C.

Jesus sayde vnto his disci-
ples. No man lyghteth a
candell, and putteth it in
a pryeue place, neyther vnder
a bushell/ but on a candelstye
that they that come in, maye se
lyght. The lyght of thy bodye
is thyne eye. Therfore when
thyne eye is synge / then is all
thy bodye full of lyght, but yf
thyne eye be euyl, then shal all
thy bodye be full of darkenes.
Take hede therfore y the light
whiche is in the / be nat dark-
nes. for if all thy bodye shall be
lyght haupng no parte darke,

in Englyshe. Fo. xliii.

then shal all be ful of lyght, euē
as when a candell doeth lyght
the with his bryghtnes.

**The Bystel on saynte Luke
the Euangelystes daye.**

The synplytude of y faces
x. ye shall fynde this pph-
tel on saynte Mathewes daye
the Apostle. Folio. lxi.

**The Gospell on Saynte
Luke the Euangelistes day**

The. x. Chapter of
Luke. A.

Our lorde apoynted other
seuenty also / & sent them
two and two before his face/ in
to euery cytye and place, why-
ther he hym selfe wolde come.
And sayde vnto them/ the har-
uest is greute, but y labourers
are fewe, pray therfore y lorde
of the haruest to sende forth his
labowyers in to his harueste.
Go your wayes, beholde I send
you forth as Lambes amonge
Wolues, Beare no wallet ney-
ther scrippe / nor shoes, and sa-
lute no man by y way In what
soeuer house ye entre in fyrste
saye, peace be to thi house. And
if y lone of peace be there, your
peace shall reste on hym / if nat
it shall returne to you agayne

D. iii.

and

The Bytels and Gospels.

and in the same house tary styl
eatynge and drynkynge suche
as they haue / for þe labourer is
worthy of his rewarde.

**The Bystel on the .xi. thou
sand Virgyns daye.**

O how sayre is a chaste ge
neracyon with charite, þe
memoire of it is immortal, for
it is knowen to god and man /
and when it is present, they fol
lowe it: and desyre it / when it
ledeyth them, and it triumpheth
crouned euerlastyngely, ouer
commynge of batayles vnde
fyled / a great multytude of wic
ked men shal nat be profytable
and euil plantes shal nat bring
forth hpest trees, neyther shal
set a suer grounde, and if they
sprynge in tyme in bowes / they
shal be vnauer put, they shal be
moued with the wynde, & shal
be plucked vp with the behe
mency of the wynde / the vnpar
fyte bowes shal be broken / and
the fruyte of them shal be vn
profytable and bytter to eate / &
profytable to nothyng, and al
þe chylde whych shal be bozne
to wycked men: are wytnes of
wyckednes agaynste theye pa
rentes in theye interrogacyon

in Englyshe.

the iust man shal be in reste / if
he be occupped with deth.

**The Gospel on the .xi. thou
sande Virgyns daye. The
xxv. Chaptyer of
Mathewe. A.**

Iesus sayde vnto his disci
ples. The kyngedome of
heuen is likened to .x. Vir
gyns, whiche toke theye lāpes
and wente to mete the byde
grome, & fyue of them were fol
lyshe, and fyue were wyse. The
foles toke theye lampes, but
toke none oyle with them / but
the wyse toke oyle with them
in theye vessels with theye lam
pes also. Whyle the bydgrom
taried / al slombred and slept / &
euen at mydnyght there was a
cry made / beholde þe bydgrome
commeth: Go and mete hym.
Then al those byrgyns arose &
prepared theye lampes. And þe
folyshe sayde vnto þe wyse gyue
vs of your oyle for our lampes
go out, but the wyse answered
sayenge / nat so lest there be nat
inough for vs and you / but go
rather to them that sel / and bye
for your selues / in conclusyon
whyle they went to bye: þe byd
grom cam / and they that were
redy

The Bytels and Gospels.

redy went in with hym to th
weddyng / and the gate was
shut vp. Afterwardes came al
so the other virgyns sayenge.
Mayster/mayster/open to vs,
but he answered and sayde. We
rely, I saye vnto you I know
you nat / loke that you watche
therfore / for ye knowe neyther
the daye nor yet the houre / whē
the sone of man shall come.

**The Bytell on Symon &
Judes day. The. viii. Cha.
to the Romayns. C.**

Brotheren we know well þ
al thynges woꝝkes for the
best vnto them that loueth god
whiche also are called of pur
pose for those which he knew
before, he also ordeyned before
that they shulde be lyke fast
ned vnto the shape of his sone,
that he myght be the fyrste be
gotten sone amonge many bro
theren. Moreover which he a
poynted before / them also he
called, and which he called the,
also he iustified, which he ius
tified / then he also glorified.
What shall we then saye vnto
these thynges, if god be on our
syde / who can be agaynste vs,
which spared nat his owne sone

in Englyshe. Fo. xliiii.

but gaue hym for vs all / howe
shall he nat with hym geue vs
al thynges also. Who shall laye
any thinge to þ charge of gods
des chosen? It is god þ iustify
eth / who then shall condempne
It is Christe which is deed,
ye rather which is ryse agayne
which is also on þ ryght hande
of god, and maketh intercessy
on for vs. Who shall seporate
vs from godes loue. Shall try
bulacyon: or anguysh, or per
secucyon / other hongre: other
nakednes: other payrell: other
swerde: as it is wrytten, for thy
sake are we killed al day longe
and are counted as shepe ap
poynted to be slaine. Neuerthe
les in al these thynges we euer
come, strongly thow we bys
helpe that loued vs, ye and I
am suer that neyther deth ney
ther lyfe / nor Angell / nor rule /
neyther power / neyther thing
present / nor thynges to come /
neyther heeth / neyther lowth /
neither any other creature shall
be able to departe vs from god
des loue / which is in Christe
Jesus our Lorde.

**The Gospell on Symon and
Judes day the. xv. Chap. of
Johñ. C. Jesus**

The Epistels and Gospels.

Iesus sayde vnto his disci-
ples, This I commaunde
you / that ye loue to gyther, yf
the worlde hate you / ye knowe
that it hated me befoze it hated
you / if ye were of the worlde, y
worlde wolde loue you / hys
owne, bycause ye are nat of the
worlde / but I haue chosen you
out of the worlde / therfore ha-
teth you the worlde. Remem-
ber my sayinge y I sayde vnto
you / the seruaunte is nat grea-
ter then his lord, if they haue
persecuted me, so wyl they per-
secute you, if they haue kepte
my sayinge / so wyl they kepe
yours / but al these thyges will
they do vnto you, for my na-
mis sake bicause they haue nat
known hym that sente me. yf
I had nat come and spoken vn-
to them / they shulde haue had
synne / but now we haue they no-
thyng to cloke they synne /
with all. He that hateth me, ha-
teth my father, if I had nat done
wozkes amonge them whiche
none other man dyd / they had
natte sene, but now we haue they
sene / & yet haue hated both me
and my father / euen y the say-
inge myght be fulfylled that is

in Englyshe.

written in they law. They ha-
te me without a :

cause :

The Epistel an the all Halo-
wes day. The. vii. Chap.
of the Reuelacyon of
Saynt Johan

..

Iohan saw an angell ascen-
dyng from the ryfinge of
the sone / whyche had the seale
of the lpyng god / and he cry-
ed with a loude voyce to y.iiii.
angels (to whome power was
gyuen to hurte the erthe: and y
see) sayinge hurt nat the erth/
neither the see / neither y trees
tyl we haue sealed the seruaun-
tes of our god in theyr forhedes
and I herde the nomber of the
whiche were sealed, and there
were sealed. C. & xliiii. M. of
all the trybes of the chyldren of
Israell. Of the tribe of Iuda
were sealed. xii. M. of y trybe
of Ruben were sealed. xii. M.
of y trybe of Gad were sealed
xii. M. of y tribe of Aser were
sealed. xii. M. of the trybe of
Neptalim were sealed. xii. M.
of the trybe of Manasses were
sealed. xii. M. of y trybe of Si-
con were sealed. xii. M. of the
trybe

The Bystels and Gospels
 trybe of Leuy were sealed .
 xii. **M.** of the trybe of Isacar
 were sealed. xii. **M.** of the tribe
 of Zabulō were sealed. xii. **M.**
 of the trybe of Iosephe were
 sealed . xii. **M.** of the trybe of
 Beniamyn were sealed. xii. **M.**
 After this I behelde and loo a
 great multytude (which no mā
 coulde uombze) of all nacjons
 and people, and tōges, stode be
 fore þe seate, and befoze þe lam-
 be / clothed with longe whyte
 garmēt, and Palmes in theyr
 handes, and cryed with a lou-
 de voyce sayenge saluacion be
 ascrybed to hym that syttethe
 vpon the seate of our god, & vn-
 to the lambe and al the angels
 stode in the compace of þe seate
 and of the elders / and of the .
 iiii. beastes, and fell befoze the
 seate on theyr faces and wor-
 shypped god sayenge, Amen,
 blyssynge and gloze / wysdom,
 and thankes / and honour
 and power / and myghte
 be vnto oure god for
 euer more
 Amen.

The Gospel on the al Hal-
 lowes day. The. v. chapiter
 of Mathewe. A.

in Englyshe. Fo. lxx.

When Iesus saw þe people
 he seide vnto theym, ye shal fynde this gos-
 pel on Relike soday folio. lvi.

The Bystel on al Soules
 day. The fourth chapiter
 of the fyrste Bystell to
 þe Tessaloniās. C.

I Wolde nat byethene haue
 you ygnoraunt / as concer-
 nyng them whiche are fallen a-
 slepe / that ye sorowe nat as o-
 ther do whiche haue no hope,
 for yf we byleue that Iesus died
 and rose agayne, euen so then
 also which slepe by Iesus, wyl
 god byynge agayne with him.
 And this saye we vnto you in
 the worde of the lord / that we
 which lyue and are remaining
 in the commynge of the lord
 shall nat come ere they whiche
 slepe, for þe lord hym selfe shal
 descende fro heuen with a shut
 and the voice of the archangel
 and trompe of god, and þe deed
 in Chryste shal aryse fyrst, the
 shal we which lyue and remai-
 ne be caught vp with the also
 in the cloudes to mete the lord
 in the ayre, and so shal we euer
 be with the lord. Wherfore co-
 forte your selues one another
 with these wordes

R. j.

The

The Bystels and Gospels

The Gospell on the all
Soules day. The. xj. chapiter
of Johan. C.

¶, ¶, ¶, ¶,

MArtha sayd vnto Iesus
.. .. here my brother had nat
bene deed, but neuerthelesse I
knowe that what soeuer thou
askest of god, God wyll gyue
it the. Iesus sayde vnto her,
thy brother shall ryse agayne.
Martha sayde vnto hym. I
knowe well he shal ryse agayn
in the Resurreccion at the laste
daye, Iesus sayde vnto her:
I am the Resurreccion and y
lyfe. who soeuer byleueth on
me ye though he were ded / yet
shall he lyue: and who soeuer
lyueth, and byleueth on me /
shall neuer dye / byleueste thou
this. She sayde vnto hym, ye
lorde I byleue that thou arte
Chyste the sone of god which
haste come in to the worlde.

The Bystel on saint Mar-
tyns daye. Eccle. xliii.

¶, ¶, ¶, ¶,

Bholde an excellēt preest.
Ac. Ye shal fynde this pis-
pystel on saynt Nicholas day
folio. xlvi.

in Englyshe.

The Gospel on saynt Mar-
tyns day. The. xxb. chapiter
of Mathewe. B.

A Certayn mā redy to take
his iourneye. &c. Ye shall
fynde this gospel on saynt Ni-
cholas day. folio. xlvi.

The Bystel on saynt Kathe-
ryns daye.

¶, ¶, ¶, ¶,

Iorde I dyd lyfte vp my
prayer vpon the erth, and
besought to be deliuered from
dethe, I called vpon the lorde /
the father of my lorde / that he
shulde not leue me helpelesse in
the daye of my trybulacyon, &
in the day of that proud man I
prayed thy name perpetually
and honoured it with confessiō
and my prayer was harde, and
thou saudest me that I peris-
shed not and deliuered me out
of the tyme of vnrightheousnes
therfore wyll I confesse and
praise the / and wyll blysse the
name of the lorde.

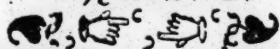
The Gospel on saīt Kathe-
ryns daye. The. xiii. chapi-
ter of Mathew. f

¶, ¶, ¶, ¶,

The kyngedome of heuen
is lyke vnto treasure. &c.

The Pystels and Gospels
ye shal fynd this gospel on sait
Margerates day. Folio. l. vi.

The Pystel on þ day of wed
dyngge. The. vi. chapiter of the
fyfste Pystel to the Cozyn
thyans. C.



Brethren remembre ye nat
that youre bodyes are the
membres of Christ / shal I nowe
take the membres of Christe /
and make them the membres
of an harlot? God for byd. Do
ye nat vnderstande that he
whiche coupled him selfe with
an harlot, is become one body,
for two (sayeth he) shall be one
fleshe / but he that is ioyned vn
to the lord / is one spirite, he
fornicacyō. Al synnes þ a man
doth, are without the body but
he that is a fornicator / sinneth
against his owne body, know
nat ye howe that youre bodies
are the temple of the holy gost,
which is in you whom ye haue
of god / and howe that ye are
nat your owne / for ye are dere-
ly bought. Therefore gloryfye
ye in god in youre bodyes and
in youre spyrites, for they are
goddes.

In Englyshe. Fo. lxxvi.

* The Gospel on þ day of wed
dynges / the. xix. chapiter of
Mathewe. Al.

The Pharysies came vnto
Jesus to tempte him and
sayde to him / is it laufull for a
man to put away his wyfe for
al maner of causes. He answe-
red and sayde vnto them. haue
ye not read how that he which
made man at the begynnynge
made them man and woman /
and sayde for this thyng shall
a man leue father and mother,
and cleue vnto his wife, & they
twaine shall be one fleshe, wher
fore nowe are they nat twaine,
but one fleshe, Let no mā ther
fore put asonder that whiche
god hath coupled togyther.

The Pystel at burienges, þ
fyfste pystell to the Tessalony
ans / & the fourth cha. C.

Iwolde not brethren haue
you ygnoraunte. &c. ye shal
fynde this pystel on all soules
daye. Folio. lxxv.

The Gospel on buryenges
the. xi. chapiter of Iohn. C.

Martha sayde vnto Jesus,
My lord ye sayd. &c. ye shal fyn-
de this gospel on al soules day
Folio. lxxv.

R. ij.

Here

Here endeth

the **Pystles** and **Gospels** of
the **sayntes**. And here
after foloweth the
table of this
presente
boke.

THIS IS

the table wherin ye shall
vnderstande in what lefe ye
shall fynde the **Pystels**, &
Gospels after the vse of
Salysbury of euery
Sondaye & holy
daye in the
yere.

The **pystell** on the fyrste sonday
in **Aduent**. folio. i.
The **gospel** on y^e same day. fo. eodē.
The **pystel** on the. ii. sonday in **Ad**
uent. folio. eodem.
The **gospel** on the same day. fo. eodē.
The **pystel** on the. iii. sonday in **Ad**
uent. folio. ii.
The **gospel** on the same day. fo. eodē.
The **pystel** on the. iiii. sōday in **Ad**
uent. folio. eodem.
The **gospel** on the same day. fo. eodē.
The **pystel** at hys masse on **Chryst**
mas daye. folio. eodem.
The **gospel** on y^e same day. folio. iii.
The **pystel** on **saynt Steuens** day.
folio. eodem.

The table.

the **gospel** on the same day. fol. eodem.
The **pystell** on **saynte Iohannes**
daye **Euangelyst**. folio. iiii.
the **gospel** on the same day. fo. eodem.
The **pystel** on **Chylder** **mas** daye.
folio. eodem.
the **gospel** on the same day. fo. eodem.
The **pystel** on **saynt Thomas** day
of **Caunterbury**. folio. v.
the **gospel** on the same day. fo. eodem.
The **pystel** on y^e sōday aft **Chryst**
mas day. folio. eodem.
The **gospel** on the same day. fo. eodē.
The **pystell** on **Reweyeres** daye.
folio. vi.
the **gospel** on the same day. fo. eodē.
The **pystel** on y^e twelthe day **Elape**
lx. folio. eodem.
the **gospel** on the same daye. fo. eodē.
The **pystell** on the **londay** within
the **vtas** of y^e **Epphany**. fol. vii.
the **gospel** on the same day. fol. eodē.
The **pystel** on the fyrst sōday after
the **vtas** of the **Epphanye**. fo. eodem.
The **Gospel** on the same **Sondaye**.
folio. eodem.
The **pystell** on the. ii. sonday after
the **vtas** of the **Epphanye** fol. viii.
The **gospel** on the same daye. fo. eodē.
The **pystell** on the. iii. sonday after
the **vtas** of the **Epphanye**. fo. eodē.
The **gospel** on the same day. fo. eodē.
The **pystell** on the. iiii. sonday aft
the **vtas** of the **Epphanye**. folio. ix.
The **Gospel** on the same **Sondaye**.
folio. eodem.
The **pystell** on the syfthe sonday
after the **vtas** of the **Epphanye**.
folio. eodem.
The **gospel** on the same day fo. eodē.
The **pystel** on the **Sonday** after
weddyng goeth out called **Septua**
ge.

The table.

gesima. folio. x.
 The gospel on the same day. fo. eodē.
 The pystell on the sonday of. ix. to
 the Corynthyans. folio. eodē.
 The gospel on the same day. fo. xi.
 The pystell on the sondaye of. i.
 folio. eodem.
 The gospel on the same day. fol. xii.
 The pystell on all the wednysdaye
 folio. eodem.
 the gospel on the same day. fo. eodem.
 The pystell on the fyrste sonday in
 Lent. folio. eodem.
 the gospel on the same day. folio. xiii.
 The pystell on the seconde sonday i
 Lent. folio. eodem.
 the gospel on the same day. fo. eodem.
 The pystell on the thyrde sōday in
 Lent. folio. eodem.
 The gospel on the same day. fo. xiiii.
 The pystell on mydcēte sondaye.
 folio. eodem.
 the gospel on the same daye. folio. xv.
 The pystell on passyon sondaye.
 folio. eodem.
 The gospel on the same day. fo. eode.
 The pystell on palme sōday. fo. xvi.
 The Passyon on the same Sondaye.
 folio. eodem.
 The gospell on the same day fo. xix.
 The passyon on good frydaye.
 folio. eodem.
 the gospel on the same day folio. xxii.
 The pystell on Ester day fo. eodē.
 The gospel on the same day. fo. eodē.
 The pystell on the mondaye in the
 Ester weke. folio. eodem.
 the gospel on the same day. foli. xxiii.
 The pystell on Twysday in the E
 ster weke. folio. eodem.
 The gospel on the same day. fo. xxiiii.
 The pystell on the wednysday in y^e
 Ester

Tabule.

Ester weke. folio. eodem.
 the gospel on the same daye. fo. eodem.
 The pystell on the first sonday after
 Ester daye called lowe Sondaye.
 folio. xxv.
 the gospel on the same daye. fo. eodē.
 The pystell on the second sōday af
 ter Ester day. folio. eodem.
 the gospel on the same day. fo. xxvi.
 The pystell on the thyrde sonday af
 ter Ester day. folio. eodem.
 the gospel on the same day. fo. eodem.
 The pystell on the iiii. sonday after
 Ester day. folio. eodem.
 the gospel on the same day. fo. eodē.
 The pystell on the. v. sondaye after
 Ester daye whiche is the next sōdaye
 before the Crosse dayes. folio. xxvii.
 the gospel on the same day. fo. eodem.
 The pystell on the mondaye in the
 crosse. dayes. folio. eodem.
 the gospel on the same day. fo. eodem.
 The pystell on the Assensyon euen
 folio. xxviii.
 the gospel on the same day. fo. eodem.
 The pystell on the Assensyon daye.
 folio. eodem.
 the gospel on the same day. fo. xxix.
 The pystell on the sonday after the
 Assensyon daye. folio. eodem.
 the gospel on the same day. fo. eodem.
 The pystell on wytsen sonday. f. eodē.
 the gospel on the same day. fol. xxx.
 The pystell on Monday i the wit
 son weke. folio. eodem.
 the gospel on the same day. fo. eodem.
 The pystell on the twysday in the
 wytsen weke. folio. xxxi.
 the gospel on the same day. fo. eodem.
 The pystell on the wednysday i the
 wytsen weke. folio. eodem.
 the gospel on the same day. fo. eodem.
 R. iii. the

The table.

The pystell on trinite Sondag. folio. eodem.
 Folio. eodem.
 The gospel on the same day. fo. xxxii.
 * The pystell on Corpus christi day. folio. eodem.
 The gospel on the same day. fo. xxxiii.
The pystell on the fyfte Sondag after Trinite Sondag. fo. eodem.
 The Gospel on the same Sondag. folio. eodem.
The pystell on the seconde saturday after Trinite Sondag. fo. xxxiiii.
 The gospel on the same day. fo. eodem.
The pystell on the.iii. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. eodem.
The pystell on the.iiii. Sondag after Trinite Sondag. folio. xxxv.
 The gospel on the same day. fo. eodem.
The pystell on the v. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. eodem.
The pystell on the. vi. Sondag after Trinite Sondag. folio. xxxvi.
 The gospel on the same Sondag. folio. eodem.
 The pystell on the. vii. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. eodem.
 The pystell on the. viii. Sondag after Trinite Sondag. folio. xxxvii.
 The gospel on the same day. eodem.
The pystell on the. ix. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. eodem.
The pystell on the. x. Sondag after Trinite Sondag. folio. xxxviii.
 The gospel on the same day. fo. eodem.
 The pystell on the. xi. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. xxxix.
The pystell on the. xii. Sondag after Trinite

The table.

Sondag. folio. eodem.
 The gospel on the same day. fo. eodem.
 The pystell on the. xiii. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. xl.
 The pystell on the. xiiii. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. eodem.
The pystell on the xv. Sondag after Trinite Sondag. folio. xli.
 The gospel on the same day. fo. eodem.
 The pystell on the. xvi. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. xlii.
 The pystell on the. xvii. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. eodem.
 The pystell on the. xviii. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. eodem.
 The pystell on the. xix. Sondag after Trinite Sondag. folio. xliii.
 The gospel on the same day. fo. eodem.
 The pystell on the. xx. Sondag after Trinite Sondag. folio. eodem.
 The gospel on the same day. fo. eodem.
 The pystell on the. xxi. Sondag after Trinite Sondag. folio. xliiii.
 The gospel on the same day. fo. eodem.
 The pystell on the. xxii. Sondag after Trinite Sondag. fo. eodem.
 The gospel on the same day. fo. eodem.
The pystell on the. xxiii. Sondag after Trinite Sondag. folio. xlv.
 The gospel on the same day. fo. eodem.
 * The pystell on the. xxiiii. Sondag after Trinite Sondag. fo. eodem.
 The gospel on the same day. fo. eodem.
 The pystell on the next Sondag before Advent Sondag. folio. xlvi.
 The gospel on the same day. fo. eodem.
 * The pystell on the Dedycayon day. folio. eodem.

The table.

The gospel on the same day. fo. eodē.

¶ Here endeth the Table of the
Epistles & Gospels of the
Sondayes.

¶ Here after foloweth þe
Epistles and Gospels of the
sayntes.

¶ The ppsle on Saynt Andriwes
daye. folio. xlvii.

The gospel on the same day fo. eodem

¶ The ppsle on saint Nicholas day
folio. eodem.

The gospel on the same day. fo. eodem

* The ppsle on the Concepcon of
our Lady. folio. xlviii.

The gospel on the same day. fo. eodē.

¶ The ppsle on saint thomas day p^e
apostle. folio. eodem.

The gospel on the same day. fol. xlix.

* The ppsle on the Conuersyon of
Saynt Paule. folio. eodem.

The Gospel on the same day. folio. l.

¶ The ppsle on Candelmas daye.
folio. eodem.

The gospel on the same day. fo. eodē

¶ The ppsle on saynt Mathias the
Apostels daye. folio. eodem

The gospel on the same day. folio. li.

¶ The ppsle on the Annuncyalyon of
our Lady. folio. eodem

The gospel on the same day. fo. eodē.

¶ The ppsle on saint Georges day
folio. eodem.

The gospel on the same day. folio. lii

* The ppsle on saint Marke p^e Euā
gelystes day. folio. eodem.

The gospel on the same day. fo. eodē.

¶ The ppsle on Philip and James
daye. folio. eodem

the gospel on the same day. fo. eodem.

¶ The ppsle on the Inuencyon of
the Crosse. folio. liii.

The table.

The gospel on the same day. fo. eodē.

¶ The ppsle on the natiuite of Sait
Johan the Baptyst. folio. eodem.

The gospell on the same day. fo. liii.

¶ The ppsle on saint Peter & Pau
les daye folio. eodem

the gospel on the same day. fo. lii.

* The ppsle on the cōmemoracyō of
saynt Paule. folio. eodē.

The gospel on the same day. fo. eodē

¶ The ppsle on the Uysyracyon of
our Lady. folio. eodem.

the gospel on the same day. fo. eodem

¶ The ppsle on the transacyon of
saint Thomas of Caunterbury. f. lvi.

The gospel on the same day. fo. eodē.

* The ppsle on Kelyke Sondaye.
folio. eodem.

The gospell on the same day. fo. eodē

¶ The ppsle on saynt Margaretes
daye. folio. eodem.

The gospel on the same day. fo. eodē

* The ppsle on Mary Magdaleyne
daye. folio. lvii.

The gospel on the same day. fo. eodē.

¶ The ppsle on saynt James daye.
The Apostle. folio. lviii.

The gospell on the same day. fo. eodē

The ppsle on sait Annes day. f. cō.

the gospel on the same day. fo. eodem.

* The ppsle on saynt Peters day ad
vincula. folio eodem.

The gospell on the same day. fo. eodē

¶ The ppsle on the transfiguracyō
of our Lorde. folio. eodem

the gospel on the same day. folio. lix.

* The ppsle on the feest of p^e name
of Iesus. folio. eod.

The gospel on the same day of Iesus

folio. eodem.

* The ppsle on saynt Laureus day.
folio. eodem.

the gospel on the same saint laurece
 daye. folio. eodem.
 ¶ The ppsel on the Assumpcion of
 our Lady. folio. lx.
 the gospel on the same day. fo. eodem
 ¶ The ppsel on saynt Bartylmewes
 daye. folio. eodem.
 the gospel on the same day. fo. eodem
 ¶ The ppsel on the decollaycon of
 saynt Iohan. folio. eodem
 the gospel on the same day. fo. lxi.
 ¶ The ppsel on the Natyuite of our
 Lady. folio. eodem.
 the gospel on the same day. fo. eodem
 ¶ The ppsel on the Exaltaciō of the
 Crosse. folio. eodem.
 the gospel on the same day. fo. eodem
 ¶ The ppsel on sait Mathewes day
 the apostle. folio. eodem
 the gospel on the same day. folio. lxii.
 ¶ The ppsel on saint Myghels day
 folio. eodem.
 the gospel on the same day. fo. eodem
 ¶ The ppsel on y^e trāslacion of saint
 Edward y^e king & Cōfessour fo. eodē

the gospel on the same daye. fo. lxiii.
 ¶ The ppsel on saint Luke the Euā
 gelystes day. folio. eodem.
 the gospel on the same day. fo. eodem
 ¶ The ppsel on the .xi. thousande vir
 gyns daye. folio. eodem
 the gospel on the same day. fo. eodem.
 ¶ The ppsel on Symon and Iudes
 daye. folio. lxiiii.
 the gospel on the same day. fo. eodem
 The ppsel on al hallowys day fo. eodē.
 the gospel on the same day. fo. lxb.
 ¶ The ppsel on the al Soules. daye
 folio. eodem.
 the gospel on the same day. fo. eodem.
 The ppsel on s. Martyns day. f. eodē
 the gospel on the same day fo. eodem.
 The ppsel on s. Katheryns. daye.
 folio. eodem.
 the gospel on the same day fo. eodem.
 ¶ The ppsel on the same day of wed
 dyng. folio. eodem
 the gospel on the same day. fol. eodem
 ¶ The ppsel at buryngs. fol. eodem
 the gospel on the same day. fo. eodem.

¶ F I N I S T A B V L A E.

¶ Printed at London

by me Robert Redman dwellynge at
 the sygne of the George next to
 saynt Dunstons Church.

¶ * : *



Handwritten signature or scribble at the bottom of the page.

fo. lxxii.
de Eua
eodem.
eodem.
ade hic
eodem.
eodem.
Judes
. lxxiii.
eodem.
d. eodē.
fo. lxxv.
s. dape
eodem.
eodem.
. f. eodē
eodem.
ape.
eodem.
eodem.
of wed
eodem
eodem
eodem
eodem.

on

t

